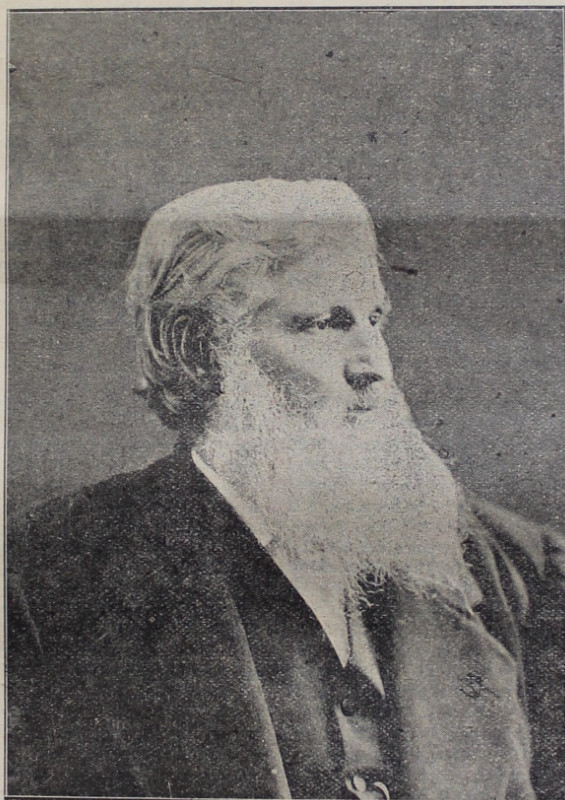


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E. V. WILSON.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 313 to 315 N Front St., Columbus, O.

HYPNOTISM.

From the Standpoint of a Bridgeport (Conn.) Physician.

Occultists declare that the very ability to choose our thoughts indicates an inherent power in the ego or self—call it will or one aspect of consciousness. In the perfectly developed man all three aspects of consciousness—those of will, thought and feeling—would be symmetrically rounded out. But in imperfect man of today the effect of a symmetry is seen in evolution. Man has developed various degrees of will power, mental energy and sensibility. This accounts for the ability of one will to control another through superior development along some particular line. This line may be in the direction of evil quite as often as in that of good; and in the case of professional hypnotists it is almost always by the strong development of some selfish trait of the character that they are enabled to overpower those who are purer or even more intellectual than they.

It is becoming strong in evil which is the origin of the power of the black magician. When the hypnotist compels another to obey his will he has subjected him to an "actual force"; he has directed a part of his own "nerve fluid" upon and into the nervous system of his victim, which force has knocked out his helpless antagonist as surely as a prize fighter using physical force.

There has been such a transfer of substance, force and consciousness that it prevents the consciousness of the ego from controlling its own sense organs. The several cells or separate persons, exhumed out of one body by hypnosis, each knowing and remembering all about those below but not any above, shows the one center of consciousness, the "I can" function in various degrees and on different planes.

As all life and consciousness manifests through motion or vibration, it will be seen that the very first step in hypnosis or mesmerism is to change the rate of vibration of the subject until it becomes identical or harmonious with that of the operator.

In willing there is an actual transfer of substance as the vehicle of force, and both these are under the guidance of consciousness in the active aspect of ideation. The lethargic condition shows the abandonment of the ego's consciousness upon certain nerve-centers in its body. Its own rate of vibratory motion is changed. Then the hypnotist's will takes possession of the physical brain and body of his subject to an extent of which he is little aware, and it responds to his most subtle unworded thought. In the psychic realm we find the home of most seers, clairvoyants and clairaudients, of fakirs and fortune tellers, mind readers, etc.

And although one may have one of these lesser powers, as that of "sensing thought," he has no right to enter the mind of another and pick out its secrets. The modern man may see no misdemeanor in this sort of burglary, yet he will not escape the penalty of breaking these unseen but real laws. Far above these psychic states lies the domain of true mesmerism, for the distinction between hypnosis and mesmerism is decidedly marked. The hypnotists seek to avoid this true spiritual

mesmeric plane, because he complains that "his subject gets beyond his control." Yet it is this very point which divides white magic or mesmerism from black magic or hypnosis, and decides to which class each operator belongs.

As pointed out by W. S. Judge in the article "Theosophy and Hypnotism," hypnosis is destructive in its nature, exhibiting the phenomena of death, the opposite of the mesmeric effect, which is life-giving, strengthening and invigorating, while it leaves the subject in the full possession of all his ordinary mental powers. Ofttimes the giver and receiver are unaware of what is taking place. Mesmerism acts in harmony with nature's processes, is curative and helpful. Like evolution, it acts from within without, under the law under which the whole universe exists.

"Suggestion" as accounting for hypnosis upon the theory of ideas set up in the subject entirely breaks down before the fact of the hypnosis of animals.

If a chalk line is drawn upon the ground in front of a hen from the point of her bill—how is the idea that she is hypnotized and unable to move impeded through her intellect? Perhaps the Psychological Research society will investigate.

Let a man stand in front of a hungry lion and "suggest" to him that he is not hungry, and he will presently find himself within the stomach of the beast, while if he can catch his eye and has the courage and the knowledge how to attune its vibrations to his own, he need not fear the most ferocious denizens of the forest. This is the secret of the Rareys and the "lion tamers" unconsciously exercised, and indeed it is the secret of that dominion over every beast of the field which has enabled man to make them his unwilling subjects from the day that he first appreciated the strength of his human will.

In blind ignorance of the finer forces working, the writer hypnotized a subject for a pleasant evening's entertainment. Afterward he appeared as a kind of reflection of the writer's mental states and ideas. Mentally think a thought or hum a song, the subject responded vocally, without the slightest desire on the writer's part that this should follow.

A Spaniard, named Perez at Mier, Mexico, a perfect stranger but a professional hypnotist, had such a passion for his art that he could not resist practicing it upon nearly every one about him, hypnotizing people often without being aware of it himself. Here also is the key to the states of consciousness portrayed by Dr. Jekyll and Mr. Hyde, a novel founded upon real occult knowledge, the result of a partial initiation into the mysteries of the east, as is also Bulwer Lytton's novels, "Zanoni," "The Strange Story," and others.

H. P. Blavatsky, a wonderfully informed occult writer, says in regard to the uses and abuses of occult power: "It is always right to try and alleviate suffering whenever we can and to do our best for it. Thought is more powerful than speech in cases of a real subjugation of the will of the patient to that of his operator. But on the other hand, unless the suggestion made is for the good only of the subject and entirely free from any selfish motive,

a suggestion by thought is an act of black magic still more pregnant with evil consequences than a spoken suggestion. It is always wrong and unlawful to deprive a man of his free will, unless for his own or his society's good and even the former has to be done with great discrimination. As to whether it is wise to hypnotize a patient out of a vicious habit such as drinking or lying, it is an act of charity and kindness and this is next to wisdom. For, although the dropping of his vicious habits will add nothing to his good karma (which it would, had his efforts to reform been personal, of his own free will and necessitating a great mental and physical struggle), still a successful suggestion prevents him from generating more bad karma and adding constantly to the previous record of his transgressing." But the dangers of hypnosis are many and self-evident. It is still a question whether perfect free will and entire normal consciousness is ever regained from the impressions produced upon the sensitive brain structure by the deliberate and forcible impress of the will of another.

Some one has suggested that in seven years every atom is replaced—and this might help. However that may be that the hypnotized is not free immediately is a fact, as hypnosis can be produced at a distance without the subject's knowing it, against his will and even during sleep. Every one who is wise will submit to torture rather than be hypnotized. Better experiment with the most deadly physical poisons than with this equally deadly moral one. By foolish boasting, that one cannot be hypnotized, many have been led into it. Charcot claimed to be able to hypnotize 90 people in every 100.

The distinction between white and black magic is in motive only, the forces used are the same.

Power in true mesmerism or white magic is only attained by perfect altruism, complete self-sacrifice with motives as pure as the snow on the heights of the Himalayas.

Those accepting fees from services of cure and help have taken their first step on the wrong road, for there is the element of self-poisoning their work and being. Only the pure in heart "can see God," and do the best good for all.

Those striving for powers before attaining purity or selfishness are blind in regard to their own best good and that of the whole human race.

DR. J. A. A.

"A WARNING."

Under this caption The Two Worlds of London prints the following, showing that England is not behind America in certain respects, and which constitutes a bond of sympathy outside of the purely spiritualistic:

"Now and again we hear of people professing to be mediums, who go sponging upon kind-hearted women, skipping without paying their lodgings, begging of all and sundry, and in other ways acting like the scoundrels they are. We again warn our friends to be on their guard against self-styled 'professors,' and other tramps, who try to get into their good graces. If you do not know them—if they come to you without recent letters of recommendation from well-known and trustworthy Spiritualists—have nothing to do with them. We are amazed at the folly of some people connected with our societies, who accept entire strangers and put them upon their platforms, simply because they have glib tongues and can create a sensation. There is always a day of reckoning." *

A detective in your pocket is the Psychometric Dictionary. Price 25 cents. For sale at this office.

HINDOO HYPNOTISM.

Makes a Man Believe Himself a Conjuror of Visions.

During the course of the Indian mutiny I made the acquaintance of one of these gentlemen of India who tried to instruct me how to perform these tricks. He said it was all imagination on the part of the spectators, as he simply willed that they should see those things. Yet I, in common with western nations, was too animalized, sensual and materialized by flesh-eating and consumption of alcohol to retain or accept any deep spiritual teaching.

The most exciting performance that he gave for my amusement was the converting of a bamboo stick into a native servant, who waited at table and supplied our wants. Afterward—in his absence—I tried it on and to my surprise the same man was before me asking for instructions. I directed him to fill the chatties in the veranda with water from the well in the compound. This he proceeded to do. When he had filled them all to overflowing I requested him to stop. He, however, took no notice of me and went on stolidly bringing in the water until, in my excited imagination, it seemed that the bungalow would be washed away.

Finding that I could not arrest or stop his movements, he passing through me as though I did not exist, I drew my sword and lay in wait for him. Making a slash, I apparently cut him in twain, when lo! there were two men bringing in the water, neither of whom could I restrain or prevent from doing so.

I was completely out of my depth, when I heard a quiet laugh behind me, and on turning I found it was my instructor, who held up his right hand and the two men disappeared, the stick resuming its place in the veranda, and to crown all there was not the slightest sign of any water having been brought in. I excitedly appealed to him for an explanation. He said that he had been present all the time, having willed that he should be invisible to me, and that I should imagine myself to see and do what I thought had taken place.

In order to prove it he asked me to step out into the compound and directed my attention to a huge cavern, which I knew was not there before. As I entered a number of huge elephants and camels issued from it in a continuous stream, yet I could not touch one of them. They apparently passed over me as though I did not exist. He again raised his hand and the cavern and animals disappeared, and there was no indication of an exodus of any kind.—S. N.

THE ROSICRUCIANS.

A lecturer in Indianapolis recently said on this subject:

"The symbols of the Rosicrucians are the rose and the cross. The rose is the symbol of beauty and unfoldment; it symbolizes the growth and evolution of the human soul under the influence of divine—that is to say unselfish and universal—love. The cross is the symbol of the descent of spirit into matter for the purpose of gaining experience. The object of life is to render the spirit powerful, so as to become a conqueror over matter. It is matter that gives strength to the spirit, and the spirit endows matter with intelligence; for this reason humanity as a whole as well as each individual being has to become incarnated in matter so as to overcome it and rise superior to it, as it is symbolically represented in the New Testament, in the Bhagavad Gita and other sacred books."

The Psychometric Dictionary is a guide in all matters occult. Price 25 cents. For sale at this office.

Philosophy and Facts

EPES SARGENT.

By Giles B. Stebbins.

"Beyond it, above, in an atmosphere finer,
Lo! infinite ranges of being to fill!
In that land of the spirit, that region
diviner,
He liveth, he loveth, he laboreth still."
—Epes Sargent.

A Harvard College scholar, a traveler in Europe and the west Indies, a student and worker in that modern University the editor's room of a daily newspaper, an earnest and honest advocate of Whig politics at an early day and a resident in Boston, New York and Washington, he had large intercourse with the world and living interest in its affairs. The writing and compiling of books, poetic and in prose, became his leading and absorbing vocation.

He was a constant literary worker who felt that genius must inspire to industry, and one of the most thorough students of literature and mental philosophy in our country. He lived through several generations of men of letters with whom he was associated, was a trusted friend of Washington Irving, intimate with Willis, a friend of Dr. Holmes and a warm admirer of his genius, and knew Hawthorne, Bryant, Poe and Longfellow and their friends.

Edmund Sears, himself a poet, called attention, in the Unitarian Review, to the following passage as Homeric in its beauty. It is a description of summer night in Gloucester harbor:

"But when the moon shone crescent in the west,
And the faint outline of the part obscured,
Threadlike, curbed visible from horn to horn,
And Jupiter, supreme among the orbs,
And Mars with rutilating beam came forth
And the great concave opened like a flower,
Unfolding firmaments and galaxies,
Sparkling with separate stars, or snowy white
With undistinguished suns beyond—
They paused and rested on their oars again,
And looked around—in adoration looked—
For, gazing on the inconceivable,
They felt God is, though, inconceivable."

His "Life on the Ocean Wave" is a song familiar in many houses in Europe and America.

His conscientious industry was wonderful indeed, yet he was no recluse, but a genial and social man. He was an early advocate in the civil war of the emancipation of the slave, as the only means of national life and true greatness.

In delicate health for years, and kept in his own house much of the time, his industry did not abate but was kept up to his strength; temperate habits and a royal will keeping the faithful yet falling hand to its high tasks but giving it the rest it needed.

In 1868 he spent a winter at Cannes, in Southern France, for relief from a bronchial affection, which however troubled him to the last.

In London he met Dr. Ashburner, Lady Calthness, Benjamin Coleman, D. D. Home, and other spiritualists, having become interested in that subject.

In 1837 his study and experiments led to an acceptance of mesmerism, clairvoyance and mindreading. When the phenomena of Modern Spiritualism came to his notice he could only admit their reality after careful investigation and study. He was critical in method wisely conservative, reverent in spirit.

His experience led to new thought and insight, revised his philosophy and made him a Spiritualist. With religious fidelity he frankly avowed his convictions, with a courage and decision tempered by courtesy. In 1867 he pub-

lished "Planchette; or the Despair of Science;" in 1875, "The Proof Palpable of Immortality;" in 1876, "Does matter Do It All?" a small tract in reply to Tyndall; and at a later date, his largest and most thorough work, "The Scientific Basis of Spiritualism."

His writings on this subject are justly held in high esteem, and no books are better fit for the study of thoughtful inquirers.

This life "in labors abundant," is a rebuke to all aimless laggards. It only remains for me to say a word of the man as I saw him several times at his home. Not quite of medium height or size, elastic and ready motions that showed clean habits and the fine mastery of mind over body, fine eyes, lighting up beautifully, a speaking countenance, a cordial warmth in conversation, a modest and simple sincerity, delightful indeed—all this I bear in mind. His home in the lovely suburbs of Boston was a pleasant house in a grove of thick pines. The well-filled library shelves, the center table with its pens and paper and books ready for use, the busts and pictures, the very atmosphere, told of a scholar's life—not a selfish and cloistered seclusion, but a thoughtful life in sympathy with the wide world.

In this cheerful home he worked and waited the end that he serenely foresaw. Only a few weeks before his transition he wrote me, and in a closing sentence said: "My health has been on the retrograde of late, but I am trying to get safely round the corner, though you need not be surprised at any moment to hear that I have passed on." His contributions to the Banner of Light and the Religious-Philosophical Journal were valuable.

Sitting at his dinner table he told me how Rev. Joseph Cook, of wide orthodox repute as an opponent of Spiritualism, Dr. Bundy of Boston and himself and Mrs. Sargent sat around the table in daylight, he cleaned the double slates, put in a short pencil and laid them on the table, Charles Watkins, the medium, standing in the corner of the room, ten feet away. All heard the pencil's motion inside the slates which Mr. Sargent took up and opened, untouched by Watkins, and they all saw an intelligent message inside, and all signed a statement of what they heard and saw, the facts without any reason or theory on the matter.

While he was compiling a larger volume since published by the Harpers in New York, selections from the best poets he handed me three manuscript poems, saying: "These are all excellent. Which is the best?" I read them all and replied: "This, by Emma Rood Tuttle, From the Highland's of Heaven, I like best." and he said: "So do I." It is in the book that the Harpers published.

We should know all possible of the gifted and careful pioneers of Spiritualism, and read their books. The books of Epes Sargent are rich and fascinating in style, strong in facts and arguments and full of earnest sincerity.

CHINESE IN AMERICA B. C.

The evidence is accumulating that the western coast of Mexico was settled, or at least visited by Chinese 20 centuries or more ago. The stone situated in the Magdalena district, Hermosilla, Mexico, recently discovered, with Chinese characters inscribed upon it, has just been visited by Sen Yup, a well educated Chinaman of Guayamas. The latter copied the inscription, and from the translation already completed it is shown that the characters were inscribed on the stone over 20 centuries ago. It is also learned that there were ancient Chinese tombs and mounds near the Jojoba mining camp, this state.

SOUND SENSE AND SPIRITUAL PHILOSOPHY.

A difficulty which confronts many investigators of Spiritualism is the contradictory communications received through different mediums. They are in the position of a person, who, suffering from some obscure complaint, consults a doctor to ascertain the nature of it. He gives his interpretation of the symptoms and advice, which, for the time, satisfies the patient, but he, being induced to consult another doctor with the view of corroborating what he has learnt, is nonplussed at getting a diagnosis almost diametrically opposed to the first one. In this dilemma (which is no uncommon one) he consults a third, who probably differs in some respects from both the others, and loses confidence in the reliability of all, but he does not, as a rule, condemn them as frauds and imposters whom everybody should avoid, but, if a reasonable man comes to the conclusion that their power of diagnosis is not so reliable as he had assumed, he casts about him for someone who has acquired the reputation for greater reliability as a diagnostician. Not so, however, with the medium. There is an assumption prevalent in the minds of most investigators of Spiritualism—first that spirits ought to know everything; second, that they are (or should be) all perfectly truthful in their communications with mortals, and thirdly, that they should be able to speak or write through, or otherwise control the medium with the same facility and reliability as they did their own organisms when in the body. These assumptions however, are altogether erroneous and unreasonable; the knowledge of an individual when he has exchanged the mundane for the spiritual or supramundane state does not undergo any miraculous expansion he is simply relieved from some obstacles to mental and spiritual progress and placed in more favorable conditions for acquiring some kinds of knowledge that were difficult to attain in his previous environment. Then again, as persons in the body whose moral stamina is not good, deviate from truth to accomplish desired ends, so do persons in the spirit-world who are on a similar plane, deceive; some, perhaps jesuitically, in the belief that the end justifies the means, but in many cases out of pure mischief; but by far the greater number of misunderstandings and misconceptions arise from the inability of the spirits to impress or convey through the medium what they desire. It is rare that an entranced medium is under entire physical and mental control; and even when this is the case the difference of organism and mind conformation of the subject varying in more or less degree from the organs that the spirit was accustomed to use, interferes to some extent with the faculty of expression; but in many instances the spirit can only impress ideas on the brain of the medium, leaving him to interpret or formulate them. In these instances the same idea impressed on two mediums, both of whom might interpret it honestly, as far as they were concerned, would come out in very different forms, being colored by their idiosyncracies. Again, there are in the spirit-world, as here, people who think they know a great deal and are competent to teach on subjects which those far in advance of them would not presume to dogmatise upon. These sort attach themselves to mediums, they like to get a mouthpiece and a sympathetic audience who regard them as oracles; in ordinary matters of fact they are truthful, giving information which, being found correct, impresses the mediums and others with their reliability, and causes them to take their teachings at a higher value than their quality justifies, and beyond all this we

have to reckon with the fixed beliefs or prejudices of the medium, which not only colour communications coming through them, but attract towards them spirits holding, and consequently anxious to endorse, the medium's beliefs. Many other reasons could be added to these we have called attention to, but these are sufficient for our purpose, which is to show the necessity of exercising the reasoning powers in connection with any communication purporting to come from the spirit world, and placing no more reliance in it than the circumstances justify. Spirits do not get free of earthy error until they have ascended by an all-around progress to the higher or wisdom spheres, and when a circle has by harmony of its constituents and high aspiration advanced to a condition which will enable it to come in rapport with the spirits of these spheres, the contradictions complained of will disappear. The world is full of contradictions, and it is manifest that while mortals in all grades of development are communicating with spirits in all grades of development there must necessarily be conflict of ideas and disputations as to facts; it is only by real progress and a larger grasp of the philosophy of spiritual intercourse that more satisfactory conditions may be reached.—The Harbinger of Light.

MATERIALIZATION.

Mrs. Elsie Reynolds was in Columbus last week holding seances for materialization. One attended by a reporter was at the home of Mrs. Royce, and given under conditions that precluded all possibility of deception. The phenomena that occurred were startling in some respects—too much so for an unbeliever to accept, or even a skeptical Spiritualist, if it were not for the attending circumstances. Personal tests were not the rule. The aim in view was to prove the genuineness of the manifestations—perhaps the mainspring of all physical mediumship—leaving the individual to seek the philosophy elsewhere. Whatever objections may be had against any medium or her results should be laid aside during the investigation. Personal character (unless depraved) has little sway in phenomenal effects. The sameness in the results rather prove than disprove their genuineness; for those that can be controlled may be changed to suit demands. On the whole we cannot substantiate our claims without the phenomena, only that absolute skeptics should not be admitted to materializing seances. It is more of a detriment than a help to the cause; for a human vessel must not be overloaded to insure her a safe voyage across the sea of doubt. Materialization is only for the prepared student; and only to be regarded as a reunion between mortals and spirits in strictly private circles. Not public ones. The latter is for the investigation of the phenomena, and to prove the oneness of spirit and matter or their close relationship to one another.

ORTHODOX POESY.

In an orthodox morning prayer canticle, occurs the following: "O ye seas and floods, ye fowls of the air, and O ye whales, bless ye the Lord." The old Scotch psalm writer in striving to put the above in hymnal shape, rendered it thus:

"Ye monsters of the mighty deep,
Your Maker's praises spout—
Up from the deep ye cedlins peep,
And wag your tails about."

An old Methodist hymn book versified the christian idea of the atonement as follows:

"Come filthy, come nasty, come dirty, come bare,
You can't come too nasty; come just as you are."

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THE LIGHT OF TRUTH.

GORRESPONDENCE

NEWS NOTES.

Maple Dell camp opens July 18.
 Lake Brady camp opens June 27.
 Mrs. Nettie Holt Harding is in Maine.
 Dr. Harlow Davis goes to England this month.
 Dr. E. H. Denslow is making a tour of Michigan.
 S. Van Brocklin of Brooklyn has removed to Boston.
 Dr. C. H. Biggers will be at Cassadaga camp next month.
 The camp at Lake Minnetonka, Minn., opens July 1st.
 Spirit artist McGee has located at 26 6th st., San Francisco.
 The Lake Pleasant, Mass., camp-meeting opens Aug. 1st.
 Rhode Island will hold a mass convention on the 30th inst.
 "Der Fuehrer" of Milwaukee has removed to 1136 7th street.
 B. F. Underwood lectures in Illinois and Indiana during June.
 Meetings will be continued at Eagle hall, Boston, all summer.
 The campmeeting at Woolley's Summerland Beach opens July 10th.
 The campmeeting at Upper Swampscott, Mass., opened on the 6th.
 Hon. Warren Smith of Nashville, Tenn., is in Washington, D. C.
 The camp meeting at Anderson, Ind., convenes from July 22 to Aug. 15.
 Dr. Emil Neuhaus has his office at 1136 Seventh st., Milwaukee, Wis.
 Mrs. Juliette Yeaw addressed a Plymouth, Mass., audience on the 6th.
 The Central N. Y. campmeeting convenes at Freeville, N. Y., July 25th.
 Carrie Fuller Weatherford will attend the Kansas state camp this week.
 Thos. Grimshaw has been engaged by the St. Louis Spiritualists for a year.
 Dr. Nellie C. Mozier of Cleveland will give tests at the Ashley camp-meeting.
 Mrs. Eva McCoy has been giving tests in Marshalltown, Ia., to interested audiences.
 Mrs. Eliza Turner of Montpelier, Vt., is becoming a popular speaker in the eastern states.
 A. E. Tisdale, the blind medium, officiated at the Norwich (Conn.) union on the 6th inst.
 Cape Cod campmeeting at Ocean Grove, Harwich Point, opens July 18th and closes Aug. 1st.
 The Harmony Grove camp meeting at Escondido, Cal., opens July 1. Miss Mary Nulton, secretary.
 Dr. Louis Schlessinger is in San Francisco, with office at 534 Page st., where he gives readings.
 Mr. W. V. Nicum is laboring diligently in Dayton, O., trying to organize the forces of that city.
 Miss C. J. Van Alstine is a representative worker at Long Beach, Cal., whose heart is in the cause.
 J. H. Taylor, correspondent for the Cleveland, O., P. T. S., may be addressed at 385 St. Clair st.
 Judge E. S. Holbrook, an old friend of the cause, may be addressed at 4441 Champlain ave., Chicago, Ill.
 Mrs. Nellie F. Burbeck has been lecturing and giving tests in Manchester, N. H., to the satisfaction of everybody.
 The State secretary of the Texas organization—C. W. Newman—may be addressed at San Antonio, Texas.
 Mrs. Alice Gehring, physical medium of Cincinnati, has gone to Nashville, Tenn., to engage in public work.

Mrs. A. E. Lunt and Mrs. M. E. Bemis have opened a school for musical development in Los Angeles, Cal.
 Dr. Lockhart Robertson, an eminent English physician and testifier to Spiritualism, has passed to the beyond.
 Mrs. Lydia W. Allen addressed a large audience at Bryan hall, Houston, Texas, the last Sunday of the season.
 Mrs. Hibbitts gave four trumpet sances in Findlay, O., last week. She went from there to Fort Wayne, Ind.
 Mrs. Emma Scott Hammond, only sister of Mrs. Cora Richmond, has passed to the beyond from North Cuba, N. Y.
 Mr. C. H. Stockell of Nashville, Tenn., is still pioneering the cause in his section for its usual good effects.
 Miss Georgiana Reynolds of No. 2 Vanderhelden St., Troy, N. Y., has come out as a test medium of fine quality.
 Mrs. Mary C. Lyman's home address is 32 Park ave., Chicago, Ill. She has closed her meetings for the summer months.
 Mrs. Dillingham-Storrs of Hartford, Conn., addressed a New London audience on the 30th ult. Tests closed the services.
 A Syracuse (N. Y.) society has leased Stevens' Grove at Sylvan Beach as a camp ground—to be dedicated July 25th.
 Mrs. M. C. Jacob of 312 E. New York st., Indianapolis, Ind., was given a reception recently in honor of her new home.
 Walter Hayward of Brooklyn had a reception in honor of the 10th anniversary of his mediumship or Spiritual awakening.
 Frank T. Ripley has been giving tests in Moravia, Waverly and Auburn, N. Y. Will be in Auburn again next Sunday.
 Mr. I. C. I. Evans is president of the Washington Social and Parliamentary club of Washington, D. C., a new Spiritual organization.
 At the annual meeting of the V. S. U. of Boston, Mr. Eben Cobb was elected president and Dr. U. K. Mayo corresponding secretary.
 Miss Beulah Bell of Galveston is coming into favor with the friends in that section by the exercise of her musical talent in their behalf.
 Mr. Willard J. Hull will go to Summerland Beach campmeeting the last two weeks of July. He is engaged for several lectures at that place.
 Mrs. Marion Carpenter has been serving the friends at Battle Creek, Mich. Della B. Platt of 205 Champion St., reports progress in said city.
 A Mediums' Progressive club has been organized in Brooklyn, N. Y., with Walter Hayward as president and St. Clair Youngblood as secretary.
 A basket picnic was given by the Spiritualist society of Fresno at the residence of Mr. and Mrs. J. M. Mathews near Oleander, Cal., on May 17th.
 The Wednesday evening circles at Mrs. M. E. Williams' parlors, 232 W. 46th st., New York, are becoming a source of much interest to attendants.
 The editor of "The Medium" thinks the time not far distant when one or more Spiritualist newspapers will be printed in every state. The more the merrier.
 Madame Lora Holton of 164 N. Harding ave., has been engaged as musical director for the Illinois Spiritualist campmeeting at Peoria, July 15th to Sept. 1st.
 Brooklyn has started a monument fund for mediums and speakers. Subscriptions from a nickel up accepted. Address H. L. Whitney, 953 Madison St., Brooklyn, N. Y.
 "Bund der Einigkeit" is another new German Spiritualist society in

Milwaukee. It meets Sunday afternoons at Gartelmann's hall, cor. 13th st. and Ashtand ave.
 Hornellsville, N. Y., has a newly organized society with 20 active and determined members. C. R. Waters (Box 565) is the secretary, an energetic and able young man.
 West Superior, Wis., has a Scandinavian Spiritualist society under the management of L. Hanson and J. Belsvig, with O. C. Nuubson as secretary. The latter may be addressed at 2128 Tower ave.
 Among the talent at Lake Pleasant this season are Judge A. H. Dailey, Col. R. G. Ingerson, Profs. J. Clegg Wright and Wm. Lockwood, Mediums J. F. Baxter, E. W. Emerson and Carrie Twigg.
 Mr. Willard J. Hull delivered one of his scholarly addresses at Springfield, O., Sunday, May 22d, at the conclusion of which a local society was organized under the auspices of the state association.
 Ida P. A. Whitlock will lecture for the First Spiritualists' church of Columbus, O., on the Sundays of January, 1898, and will fill several midweek engagements for the state association during that time.
 Professor Hans Mettke, a friend of the cause in Water Valley, Miss., has been elected musical director of the Centenary Female college of Cleveland, O., for the next school year, beginning 1st of September.
 John Slater was prohibited from holding a seance in Laramie, Wyoming. The city authorities, there are still asleep to the truth of Spiritualism. They need some unlooked-for convulsion of nature to awaken them.
 At the annual meeting of the First Spiritual association of Washington, D. C., the following officers were elected: F. A. Wood, president; J. V. McIntyre, vice president; Linus Squire, secretary; Henry Steinberg, treasurer.
 Alonzo Coons of 70 San Pablo avenue, Oakland, Cal., is the financial secretary of the California Union Spiritualists' Campmeeting association, which holds its first convocation from the 6th to the 27th of this month at Trestle Glen, Oakland.
 The Spiritual Union of Norwich, Conn., opened a series of Sunday evening meetings at No. 21 Fairmount street, to be continued during the summer months, and until their new building on Park street is ready for use early in the fall.
 Rabbi Weil of Bradford, Pa., delivered a very able and instructive address before the Progressive Thought society of Cleveland, O., on Sunday afternoon, June 6. Madam Parcels of 136 Bolivar street closed with tests and clairvoyant readings.
 The local society at Kelloggsville, O., are endeavoring to perfect arrangements whereby a two or three days' session of meetings will be held there in the very near future. Representatives of the state association will probably participate.
 Moses Hull will administer the truths of Spiritualism in his inimitable manner to the Religio-Philosophical society of Lima during the months of February, March and April of '98, and will also fill several engagements for the state association.
 The quarterly convention of the Vermont Spiritualist association will be held at Ludlow the 18th, 19th and 20th. The sessions will be in Hammond hall. Mrs. Sarah A. Byrnes of Boston and Dr. W. B. Mills of Saratoga are in the list of speakers.
 At Toledo, O., Sunday, May 30th, Mrs. Carrie Firth-Curran of that city assisted by State Secretary C. W. Taylor organized a very promising local

society to be known as the First Union Spiritualists' society, and will be an adjunct to the state association.
 The America Hall Society of Boston, Eben Cobb, president, and Arthur Hodges society of Lynn, Mass., will open grove meetings for the season at Echo grove June 20. Dr. George A. Fuller of Worcester, and other speakers and mediums. Everybody invited.
 Mr. S. F. Fosnot writes that Lafayette, Ind., has been recently blessed with the ministrations of Mrs. Josephine Ropp, Mrs. India Hill, C. E. Winans and A. Norman giving tests, lectures and materialization in abundance.
 CAMPMEETINGS OF 1897.
 Lake Brady, O., opens June 27th.
 Minneapolis, Minn., opens June 20th.
 Onset, Mass., opens July 4th.
 Winfield, Kan., opens July 10th.
 Clackamas, Ore., July 10th.
 Leavenworth, Kan., July 8th.
 Portland, Ore., July 9th.
 Summerland Beach, O., July 10th.
 Peoria, Ill., July 15th.
 Cassadaga, N. Y., July 16th.
 Chesterfield, Ind., July 22d.
 Mantua, O., July 18th.
 Summerland, Cal., July 18th.
 Freeville, N. Y., July 25th.
 Oneida Lake, N. Y., July 25.
 Lake Sunapee, N. H., July 25th.
 Burlington, Vt., July 25th.
 Lake Pleasant, Mass., Aug. 1st.
 Devil's Lake, Mich., Aug. 1st.
 Marshalltown, Ia., Aug. 21st.
 Clinton, Ia., Aug. 29th.
 Topeka, Kan., Sept. 4th.
 Upper Swampscott, Mass., June to September.
 A NEW EMPIRE STATE CAMP.
 The grove owned by Albert Stevens, on Verona Beach, about midway between the mouths of Oneida and Fish creeks, has been leased by a Spiritual organization for a permanent campmeeting ground. The committee in charge will meet at Sylvan Beach in June and arrange for the immediate erection of an auditorium with a seating capacity of 600. The camp will begin on July 25 and continue for some weeks. Arrangements will be made for the transportation of people from the beach to the camp ground by bus.
 OHIO SOCIETIES—ATTENTION.
 Local societies in the state of Ohio have a splendid opportunity to secure the services of some of the best talent on the Spiritual rostrum through the Missionary bureau of the Ohio State association. Societies and localities where there is no local society should make good use of this advantage and make their application for speakers and mediums. The office of the Ohio Spiritualists' association is located at 184½ S. High st., Columbus, O.
 A CALL TO THE SPIRITUALISTS OF ILLINOIS AND THE NORTH-WEST.
 For various reasons it has been deemed best to postpone the convention to be held in Chicago June 18th, 19th and 20th until after the campmeeting season. The time and place will be duly announced.
 CORA L. V. RICHMOND.
 A NEW ORGANIZATION.
 The Spiritualists of Springfield, O., have organized permanently under the name of the First Spiritual Society of Springfield. Officers were elected as follows: President, B. F. Fairchild, vice president, James E. Ludlow; secretary, Joseph S. Huhn; treasurer, Ezra W. Miesse; board of managers, Dr. Coran, T. C. Stretcher, John H. Niskey, James H. Baldwin and John B. Cotter.

MAINE—ATTENTION!

A grand massmeeting of the Spiritualists of Maine will be held at Augusta on June 26th and 27th, 1897. President Barrett, Dr. Geo. A. Fuller and Nettie Holt Harding will be present.

By order of special agent N. S. A.,
MRS. VIOLA A. B. RAND.

VICKSBURG CAMP.

The campmeeting at Fraser's Grove, Vicksburg, Mich., opens Aug. 6th and closes Aug. 29th.

The talent engaged are O. A. Edgerly, Dr. H. V. Sweringen, Cora L. V. Richmond, J. Frank Baxter, Mrs. Marion Carpenter, Miss Sylvia Daniels, A. Willis, Farmer Riley and Joseph King.

For circulars address the secretary, Jeannette Fraser, Vicksburg, Mich.

F. F. JENCKEN.

Will you kindly state through your paper that all letters will reach me in care H. C. Dorn, 72½ Columbia street, Newark, N. J.

I have been under the care of Dr. Dorn for the past two months and he has not only greatly improved my health but also my mediumship. Dr. Dorn is one of Newark's shining lights and is doing a great work for the cause of Spiritualism. Thanking you for past favors I remain

FERDINAND FOX-JENCKEN.

THE CHESTERFIELD CAMP.

The campmeeting at Chesterfield, Ind., begins July 22d and closes Aug 15th.

On the program are lectures, tests, conference meetings, children's lyceums, dances and entertainments.

Vocal and instrumental music provided for.

Among the talent engaged are: J. Clegg Wright, Mrs. H. S. Lake, Mrs. Josephine Ropp, Mrs. A. H. Luther and J. C. F. Grumbine.

For circulars address at Anderson, Ind.,
F. J. MACOMBER.

THE STATE ASSOCIATION.

Mr. C. W. Taylor, state secretary of the Spiritual association, has been in Toledo working for the advancement of Spiritualism on the line of organization. On Sunday afternoon, May 30th, he met a number of Spiritualists of this city at Curran hall and organized a new society to be known as "The First Spiritual Union of Toledo," with Dr. W. O. Hubbell as president; Mrs. Harry Vandusen, vice president; Mrs. Ella Woodward, secretary; Mrs. I. M. West, treasurer. The prospects are bright for a continuation of a good work among our people.

MRS. ELLA WOODWARD, Sec.

MT. PLEASANT PARK, OLINTON, IOWA.

All arrangements for campmeeting of the M. V. S. A. have been completed and the camp grounds connected with the city by telephone. The dates are fixed from Aug 1st to 29th, incl.

Among our talent are Moses and Mattie Hull, J. C. F. Grumbine, Edith E. R. Nickless, J. F. Baxter, Mrs. Georgia Cooley, the Bangs sisters, Mrs. J. M. Tripp, Mabel Aber Jackman, C. E. Winans, Mrs. M. A. Barkalow, Max Hoffman, Dr. W. Edwards, Prof. W. J. Way and Mrs. Francis Ruddick.

For particulars and circulars address the secretary,

M. H. M'GRATH, Fulton, Ill.

See our new book entitled "Spiritual Scraps." It contains Spiritual experiences by some of the most prominent in our ranks.

OREGON CAMPMEETING.

The Spiritualists of Oregon open their annual camp at New Era camp grounds, 20 miles south of Portland, July 9th, and close Aug. 1st. George P. Colby of Florida, the well known speaker and medium, will be a treat to the Oregon people. M. W. Greer, C. A. Marshall, Mrs. Ella R. Williams, Mrs. A. C. McClelland, Mr. E. F. Cankin, Mrs. J. F. Obrock, Mrs. S. A. Blancher, Mrs. E. A. Barker, Mr. G. C. Love, Mrs. A. R. Smith, Dr. L. W. Freeman and other speakers and mediums will help to make the camp a success.

For particulars address
W. E. JONES, Secretary.
291 Alder St., Portland.

LAKE PLEASANT, MASS.

The 24th annual convocation of this campmeeting association takes place from Aug. 1st to 30th inclusive.

Among the talent engaged are Carrie E. S. Twing, Oscar A. Edgerly, Dr. C. W. Hidden, Col. R. G. Ingersoll, Hon. J. H. Littlefield, J. Clegg Wright, J. B. Hatch, Jr., Tillie U. Reynolds, Edgar W. Emerson, Prof. W. M. Lockwood, J. Frank Baxter, Mrs. Sarah A. Byrnes, Miss Helen Fanshaw, The Shubert Quartet club, the Fitchburg Military band and Russel's orchestra.

The officers of this association are: President, Abram H. Dailey, Brooklyn, N. Y.

Vice presidents, H. A. Buddington, Springfield, Mass.; J. B. Hatch, Jr., Boston, Mass.; Mrs. A. S. Waterhouse, Somerville, Mass.

Secretary, Albert P. Blinn, 603 Tremont st., Boston, Mass.

Treasurer, Fred Haslam, Brooklyn, N. Y.

Directors, Abram H. Dailey, Brooklyn, N. Y.; Dr. E. A. Smith, Brandon, Vt.; D. P. Barber, Nashua, N. H.; Mrs. A. E. Barnes, Boston, Mass.; K. D. Childs, Marlboro, Mass.; Whiteside Hill, Greenwich, N. Y.; J. B. Hatch, Jr., Boston, Mass.; W. S. Henry, Lake Pleasant, Mass.

TO WHOM IT MAY CONCERN.

I have had for the past year four children at the seminary in Belvidere, N. J., under the control of Miss Belle Bush and her sister.

Not only have they made wonderful progress in their studies, comprising the common English branches, with music and German, but their deportment has much improved and they have never been in better health.

The location of this institution is all that could be desired in point of beauty and sanitary conditions.

To all Spiritualists and liberal thinkers who have children to be educated, I would recommend Belvidere Seminary as the model home school for children, and also for adult students who wish to prepare for college or commercial pursuits.

Hoping that many, by their influence and patronage, will aid this worthy institution, I am yours for truth,
LOE F. PRIOR.

407 N. Summer St., Nashville, Tenn.
The fall term of Belvidere Seminary will begin Sept. 20th. For circulars address Miss Belle Bush, Belvidere, Warren county, New Jersey.

On the 24th of April we announced that the Psychometric Dictionary was ready for delivery. To our surprise the first edition of one thousand has been exhausted, and we were compelled to order a second edition to meet the demands still coming in. One thousand sold in seven weeks—an indication that it is indorsed by its purchasers.

As a crusading document we will send four Quarterlies for one dime.

MEDIUMS' NORTHERN CASSADAGA

Under the auspices of prominent northern workers, a new camp will be established Aug. 1 to 16 inclusive, at Brainerd, Minnesota, at James Wilmer Holmes' summer resort on Gilbert Lake.

Prominent among the number of invited guests will be Mrs. Leo Pryor, Mrs. May Goodrich, the celebrated Santa Teresa Urrea of Mexico, and others.

Special healing talent will be Julia Stillings and Dr. M. B. Flippin.

Among the phenomenal mediums are Mrs. Emma Holmes, dial medium; William F. Langdon and Mrs. M. Durant, slate writing mediums; Benj. Foster, physical medium, and wife, Emma, materializing medium; Miss Houston, the fourteen-year-old materializing medium from Thorndale, Ontario, and Amos Wheeler, well known materializing, trumpet and independent slate writing medium.

Music will be under direction of Minnie and Warren Welch.

Brainerd is situated in the heart of a Jack pine forest, on the Northern Pacific, midway between Duluth and Fargo. The location of the camp and the lake are accessible by streetcars. The meetings will be held in the pine grove or in a spacious boathouse on the banks of the lake.

Persons contemplating attending the camp should address

EMMA L. HOLMES.

Box 1745, Brainerd, Minn.

THE LAKE PLEASANT (MASS.) CAMP.

The circulars for the season of 1897 owing to a delay in finishing the cut for the first page, were not printed till May 31st, but are now ready for distribution and will be mailed to the friends as rapidly as possible. We are pleased to announce that the N. Y. W. H. & H. R. R. will issue round trip excursion tickets to Lake Pleasant from New York city for \$5.55. These tickets will go on sale July 10 and can be used for return trip till Sept. 10. The excursion ticket from Boston to the lake and return is now on sale via Fitchburg R. R. for \$3.75.

The grounds have been cleared, the boats have been put in thorough repair, newly painted and are on the lake. The band stand, speaker's stand, swings, pavilion and station are being newly painted, and the water is being pumped daily for use of the 40 families already on the grounds.

I am receiving calls daily for cottages and it is hard to supply the demand. If those desiring to let their cottages will communicate with me as to prices, etc., I will assist them. The directors had a meeting at Greenfield and directed Mr. D. V. Barber to make all necessary repairs on the grounds and buildings of the association, and under his renovation the buildings are assuming a handsome appearance. For circulars or information as to cottages, tents, etc., address the clerk with stamp.

The New England Spiritualists' Camp Meeting association wishes to thank those papers which have assisted it so materially in publishing its notices, and takes this opportunity to thank them.

ALBERT P. BLINN, Clerk.
603 Tremont st., Boston, Mass.

A new book with experiences by eminent scientists and prominent writers, and other valuable reading matter for the investigator (illustrated), has just been issued by the Light of Truth. It is entitled "Spiritual Scraps" and is sold for only 25 cents.

Let your light shine in the byways by remailing Light of Truth to investigators.

OBITUARIES.

Edgar C. Gardner, after a long and bitter struggle with that dread disease, consumption, has given up his mortal life and gone where:

"Envy and calumny and hate and pain Can touch him not and torture not again."

Mrs. E. B. Pence of St. Paris, O., passed to the higher life June 2d, aged 4 years and 5 months. She leaves a husband and five children behind. She was an ardent Spiritualist.—J. B. Everett.

Passed to the higher life in Lacrosse, Wis., April 10, 1897, Mrs. Nancy R. Stowell, the beloved wife of Mr. W. A. Stowell, aged 68 years, 2 months and 3 days. Deceased was a native of Syracuse, N. Y. Her husband and three children survive her.

E. B. BONSTEEL.

This good man and representative Spiritualist passed peacefully away at his chosen place, Lily Dale, and the last rites were celebrated at Library hall, June 2, while summer flowers breathed their silent prayers in tender profusion, and loving souls mingled their tears and thanksgiving in testimony of their love and esteem. Before his release he saw his spirit friends awaiting his change and was eager to join them. This is the seventh one that has gone from that campground since the close of the season of 1896.

We miss the light of their faces, and feel a solemn touch of the secret sorrow Which love alone can cover and heal With the light of truth that shines for tomorrow.

—Lyman C. Howe.

LACKS FAITH.

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matthew vi. 25.

The court of Pope Leo XIII. comprises 1,000 persons. There are 20 valets, 125 house prelates, 170 privy chamberlains, 6 chamberlains, 300 extra-honorary chamberlains, 130 supernumerary chamberlains, 30 officers of the noble guard, and 60 guardsmen, 14 officers of the Swiss guard and police guard, 7 honorary chaplains, 20 private secretaries, 10 stewards and masters of the horse, and 60 doorkeepers.

SOLISMS.

Proud in youth, humbled in age; modest in youth, exalted in age.

Goodness often accompanies homeliness from necessity.

Honesty is but a name when acquired by force of circumstances. A jailed thief is also honest.

We send Dr. Cleveland's book with one year's subscription for \$1.25.

That Pleasing Paralyzing Pie!

How good it looks! How good it is!..... And how it hurts. Why not look into the question of **Pill after Pie?** Eat your pie and take Ayer's Pills after, and pie will please and not paralyze.

AYER'S Cathartic Pills
CURE DYSPEPSIA.

THE OGGULT.

A SENSITIVE MACHINE.

MECHANICAL EFFECTS FROM REMOTE CAUSES.

A. R. Bennett, an English engineer, has devised a small, and exceedingly sensitive motor, which begins to revolve the moment it is exposed to daylight in the open air, whether the sun is shining or not, and which will also work all night in clear weather. The delicacy of the motor is said to be such that it is affected by the heat of moonlight. The motive power is due to convection currents, caused by the radiant heat of daylight, striking through a glass shade with which the instrument is covered; the glass is not heated, but the metal surfaces of the instrument are, and air is consequently expanded on the motor surfaces and condensed on the glass, the resulting difference of temperature setting up a convection current which does not cease so long as the instrument is exposed to the radiant due to visible rays.

Descriptions were given of modifications by which surplus heat is automatically stored during the day and employed to drive the instrument at night. During the months of May, June and July last the author stated that such a storage instrument continued in motion without stopping day or night, and in fine climates, like Egypt much longer periods of continuous movement could undoubtedly be secured.

POPULAR SCIENCE NEWS FOR JUNE 1897.

Physical science is steadily approaching the spiritual domain. The behavior of atoms—if atoms there be—finds no explanation in mere mechanical action. A push or a pull may account for the movements of bodies so related as to act and react upon each other; but chemical affinities, electric and magnetic energy, even if due to motions in the ether, are not explained by mechanical laws alone. The further physical science proceeds in the study of molecular changes the more it becomes apparent that within, or behind, all physical bodies something remains to answer for their behavior, aside from the mechanical antecedents known to science. Manifestly the more minute and obscure the conditions of matter, the more delicate the relations by which different expressions of energy reach our senses. A ray of light from the sun travels through the ether with unvarying precision when no obstruction meets it, but a drop of dew may refract it, a film of gold reflect it, a speck of carbon absorb, or a prism diffract it. According to the latest revelations of science light is a mode of motion in the ether, initiated by the vibrations of atoms in the photosphere of luminous bodies, and traveling in waves, with equal velocity in every direction, through limitless space until stopped by some opaque substance which absorbs or reflects it. In the device described it is assumed that heat is the motor, but it is such heat, if heat it be, as comes in company with light, and even moonlight is sufficient to propel the machine. We usually regard moonlight as cold. It is conceded to be reflected light, and what evidence is there that heat is the active motor, when light, of some sort, is indispensable to the production of mechanical energy? But whether the theory offered to explain the facts be correct or not, the point I would emphasize here is, the exceeding delicacy of the influences which set the machine in motion, and keep it going, long after the visible waves called light have ceased to fall upon it.

Think of a machine set in motion by

no other power than daylight and that too, when the sun is hidden by a canopy of clouds. Still more remarkable is the fact that these wonderfully delicate, and sensitive rays can be stored up in the daytime, and keep the machine going through the night. If they are simply waves in the ether, how can they be stored up, like wheat in a granary, to be used in time of greater need? There must be a radiant energy, borrowed perhaps from the sun, accompanying and apart of the waves, which is capable of being fixed in certain

The vibration of atoms, 92,000,000 miles away, set it in motion. These atoms are so small that million of them in a group could not be seen. Yet their motion is communicated to a machine, and it starts at their bidding and never tires so long as the ether continues to transmit their orders through space, even though it be through the indirect mediumship of the moon. And this machine is said to be "of very practical importance in many departments of industry." But when the most intricate delicate and sensitive of all nature's de-



QUEEN CITY PARK :—Lake Shore

state relations with absorbent bodies, and, when set free again take up its mode of motion in the ether waves from which it was derived, and continuing the work the same as before they were arrested and imprisoned for the duties of the night. But think for a moment, of the vibration of atoms in the sun, always too minute to be revealed to our senses, setting up motions in the theoretic ether—which is also unapproachable by any of our senses—and traveling 92,000,000 of

devices, touched by the light of unseen worlds, responds with a motion that carries with it the hymns of heaven, sweet messages of love to sad lonely hearts, thrills of emotion trembling along the sympathetic nerves that weave spiritual spheres into cosmic relations, and carry the echoes of life, love, memory and immortality into all the delicate correspondences of sorrowing hearts, and open the shining vistas that lead, from the valley of shadows and pain to the eternal moun-



QUEEN CITY PARK HOTEL.

miles to the earth, and there setting in motion a mechanical device, and keep it in motion for weeks and months, in favorable localities, during the short nights of summer, with no help from any physical source originating on earth. But "the speed of the instrument is affected by barometrical pressure and hygroscopical conditions." "Conditions!" It must be a humbug if it will not answer our every demand independent of all "conditions." Air pressure or moisture in the atmosphere modify the velocity of this machine.

tains of peace, joy and fulfilment, we are met with the question, "What good does Spiritualism do?" Why do mediums require conditions?" "If spirits communicate why don't they come direct to me?" Answer a fool according to his folly. LYMAN C. HOWE.

Even good intentions, if they do not behoove the majesty of some people, will be regarded as an offense, forgetting that such an attitude is the greatest of offenses.

QUEEN CITY PARK CAMPMEETING.

Queen City Park one of the fairest spots on the face of the historic shores of Lake Champlain is an ideal place that the cunning hand of nature has made beautiful and attractive. Situated on a high bluff 70 feet above Shelburne bay it commands a most extensive view of the lake with the Adirondack mountains in the distance it offers to the eye of the beholder a scene of surpassing beauty and grandeur. Many visitors who have traveled extensively in foreign lands have spoken of the gorgeous sun sets seen at Queen City Park as being equal to any they had witnessed even in Italy. It is on the line of the Portland R. R. two miles south of the city of Burlington easily accessible from every part of the state. It is owned by the Spiritualist association of which Dr. E. A. Smith of Brandon, Vt., has been president for 14 years. The campmeeting this year commences on Sunday, July 25, and closes Sunday, Aug. 29. An admirable list of speakers and test mediums have been secured and every effort will be made to have a successful series of meetings. The fine and commodious hotel is under the management of Mr. S. F. Storrs and his energetic wife and will be open for guests early in June. Mr. Storrs is an experienced landlord and he and his wife will do every thing possible for the comfort and pleasure of their guests. Large parties of visitors are expected from Montreal, Canada, New York and Boston.

Spiritualists and others in search of health and recreation and who enjoy listening to the sublime teachings of the Spiritual Philosophy will find a haven of rest in this charming place.

LIST OF SPEAKERS FOR QUEEN CITY PARK CAMP, 1897.

Hon. H. D. Barrett.
Judge A. H. Dalley.
Col. R. G. Ingersoll.
F. A. Wiggin.
Mrs. S. A. Wiley.
Mrs. Carrie E. S. Twing.
Dr. C. W. Hidden.
Mrs. Sarah A. Byrnes.
A. F. Hubbard.
Mrs. Paul.
Mrs. Crossett.
J. Clegg Wright.
Mrs. H. P. Ressegue.
Hon. A. E. Stanley.
Mrs. H. Stewart Richings.
Mr. Lucius Colburn.
Mrs. Cummings.

SWEDENBORG ON THE SPIRIT.

That the spirit of a man after its separation from the body, is itself a man, and in the form of a man, has been proved to me by the daily experience of many years; for I have seen, heard and conversed with spirits thousands of times. When man dies, and thus passes out of the natural world into the spiritual, he takes with him all things that belong to him as a man, except his terrestrial body. He is then in a body as he was in the natural world, and in all appearances in the same body, since neither sight nor touch can detect any difference (i. e., to those on the same plane). When spiritual beings touch and see spiritual things, the effect is exactly the same to the sense, as when natural beings see and touch natural things; and therefore when man first becomes a spirit, he is not aware of his disease, and believes that he is still in the body which he had when he was in the world.

Get a copy of Dr. Cleveland's "Religion of Spiritualism." A 400-page book, bound in red and gold, for only 64 cents.

The Spirit World in the Ether

Lillian Whiting discourses as follows in the Chicago Inter-Ocean on some of the problems of the ether:

M. Paul Bourget, in *Outre-Mer*, questions as to what aliment science can give the soul, and declares that it has made faith in the supernatural almost impossible. On the contrary, it is making faith in the supernatural (by which M. Bourget means the Spiritual) almost inevitable, instead of impossible. This assertion of the French academician was made four years ago, and so swift is the advancement of science that the time that has since passed has done almost the work of the previous half-century in new discoveries and larger revelations of truth. Alfred Russell Wallace has recently said: "The facts of psychic research and Modern Spiritualism are really in harmony with the most advanced conclusions of science, and especially with the modern conceptions of what constitutes matter and ether." Indeed, it is the latest discoveries regarding the ether which are the basis of the physical proof of immortality. Newton discerned the truth that some subtle and immaterial substance, different from matter, pervaded all space, and believed that in this was even the origin of matter. Dr. C. T. Stockwell of Springfield has recently read before an assembly a very remarkable paper bearing on this truth, in which he says: "The ether embodies the ultimate Spiritual principle, and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental and Spiritual." Lord Kelvin, Dr. Stockwell tells us, proved that all the matter in the universe is at first ether; that is, that ether is spiritual substance, of which matter is one form. And Tesla says: "Nature has stored up in the universe an infinite amount of energy. The eternal receiver and transmitter of this energy is ether. The electro-magnetic theory of light, and all facts observed, teach us that electric phenomena and the ether are identical."

From these discoveries we are brought to confront this truth: that all space is filled with an imponderable energy which is manifested in various forms; which is precipitated into matter which produces light, heat, motion; which conveys intelligence. Here we have the scientific basis of spiritual truth. Dr. Stockwell quotes Professor Hanstead as saying: "Now call this energy God's mind and the ether God's body, then we have the secret of eternal life of the process of cosmic evolution." According to Professor Dolbear ether is not atomic in structure and presents no friction to bodies moving through it. This fact, then, would explain the movement of spiritual beings through space, as it also explains the instant transmission of thought. And this fact suggests that if some aerial ear, propelled by an electric motor, could be invented of a nature subtle enough to float in the ether rather than in the air, the problem of swift transit through the universe could be solved. So far as science, then, having "made faith in the supernatural impossible," it is leading the way to an absolute, rational demonstration of the nature of the life just beyond death. The "super" natural is perfectly natural on its own plane. What is supernatural to our plane of life is normal and natural to its own. The spiritual life, and to some degree its conditions, can already be experimentally verified. Not merely in the claim to hold intelligent communication with the unseen, but in the discoveries made by scientists of hitherto unrevealed forces of the universe.

A vast array of more or less trivial

phenomena, some portions of which are genuine, are superficially considered to be all that there is of this communication. Never was there a more egregious error. The trivial incident or anecdote have little to do with the higher philosophy involving the spiritual relations of man. It would be disgusting, were it not disheartening, to hear some "test" anecdote discussed as if its proof, or disproof, had anything of significance regarding man's place in the divine economy.

Every human being is a spirit, who, clothed in a physical body for a period of probational experiences, still lives partly, even now and here, in the spiritual world which is the realm of higher forces. Scientific discoveries seem to indicate that this spiritual world is in the ether, and this would accord with the saying of Kant that the other world is not another place, but another view. One of the greatest of spiritual teachers has said: "The outcome of the revelation of Christ, which is only now beginning to be



QUEEN CITY PARK:—Lover's Lane.

seen among men, is the demonstration of immortality. The immortality of man held not as a clause in a creed, but as a price of personal knowledge and individual experience, is the keynote of the religion of the future. In this lies the noblest conceptions of duty, the grandest views of destiny, the truest realizations of life." In that light the work of the relations of every hour take on new significance. All progress is facilitated by this truer enlightenment. The realization that life in the sense of personal identity is infinite, is the source of stimulus and courage. If one has failed, let him take heart, and begin again. If he has erred, has sinned, let him repent and turn from it and begin to truly live. This phase of life is the experimental; the real life is beyond. Most important is this phase, most determining, and only when its relation to the future in an evolutionary form of progression can its significance be fully grasped and rightly understood.

aged about 16. All seated themselves on opposite sides of a small table. On the table was a telephone set, with battery; all connected on "short circuit." Several of us examined the set, took it from the table, examined it to see that there was no secret wires that might be used.

The young lady then picked up the receiver and placed it to her ear in the usual manner. In perhaps five minutes she said I was called for. I took the receiver and heard a few greetings, as "Good evening, surprised, ain't you, well I am here." I thought I recognized the voice, and asked who it was. It gave me the name of a friend who had passed over about a year ago. I asked how it was that Mr. X had prophesied the last election so correctly? He said that he got it from that instrument. I asked why they took such a way to converse? He answered that the telephone was a magnifier of sound, and that it took very little effort to talk in the transmitter,

as the sound was so magnified that the receiver would reproduce it to the ear. Its action to the ear was what the telescope was to the naked eye.

After I had asked several questions I offered to let some one else try it. Mrs. G. was asked to try it, whereupon I gave way to the lady, and she carried on quite a conversation with her sister who had passed over about two years ago.

The receiver was passed to a lady who had just returned from Germany. She had a conversation in German. Then Mrs. McG. was called for. She asked that she might take the machine on her lap and away from the table. The young lady said it would be all right; they had used it all over the premises. So she took it on her lap six feet away from the table and afterward it was passed around. Then Mr. X. disconnected the receiver from his exchange instrument and connected with the machine. His daughter tried it and after five or six minutes could hear in that just as well. After that it was passed about the room so that two could listen at the same time. The conversation would change from one to the other. All present except three could hear plain. One of those could hear sounds but could not make out what was said. Two said that they could not hear anything, and said they never tried a regular telephone, as one could hear and another could not. It was suggested that the ear not being accustomed to the telephone might make a difference. Being somewhat familiar with the telephone I was very much interested, and examined the whole machine. The transmitter was different from any I had seen.

The wires are also connected differently from the regular instruments working with exchanges. The transmitter, battery, and coil are in a small box. A switch is turned to save the battery when not in use, the receivers are connected with usual cord. Mr. X. has had this machine about a year. It was made for him by an electrician in Jackson and cost him \$10.

It certainly looks to be the simplest way possible for communication with the other world, so I have ordered one for my own use. Mr. X. has loaned his machine out several times, so that I have confidence my new one will also work.

You or some of your readers may have had a similar experience. It was new to me. CLARK CORNWELL.

When the theory of evolution can prove that life first originated in by a combination of material elements, then, and not till then, will there be a solid foundation for its plausible and fascinating theory. And then it might follow as a logical deduction that a future life might evolve from this. Now, while science is in doubt and her votaries in contention, how cheering is the philosophy of Spiritualism, and how convincing are her heaven-born manifestations. While all of the mysteries of the universe are not solved, yet from what we do know the thinking mind can logically reason from "nature up to nature's god"—from the finite mind, with its almost unlimited capacity, to the Infinite mind of the universe, that must have existed before man was made.—E. W. Wallis.

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WHAT MAKES A SPIRITUALIST?

Technically speaking, a Spiritualist is one who believes in an intelligible communion between the living and the so-called dead. And this may be said to be the fundamental proposition upon which all Spiritualists agree, and by which they are distinguished from other people. But a Spiritualist is this in belief and vastly more. Considered apart from the mere acceptance of the fact that communion exists between the two worlds, there are many Spiritualists who apprehend little or nothing of Spiritualism, and therefore the ordinary definition does not wholly define or explain.

We have found nothing more comprehensive as a summary of those qualities of the mind in its search for truth than the idea embodied in one of Andrew Jackson Davis' apothegms, viz., "The love of all truth is man's integral aspiration." The man or woman who is prepared to conceive this idea and exemplify it in their lives, we believe, is a Spiritualist.

The difficulty of cherishing a truth and battling with a prejudice regarding its environment is perceived in this analysis at once; and here we find the shortage which makes up the volume of those who fail. It is hard to love a deceitful person; it is harder still to love a liar, and yet the liar is, per se, the embodiment of truth, a strange anomaly to be sure, but are not all objects and forms measures of truth? The form and function of the poor liar whom we are prone to hate are marvelously true. We love the inmate and the house he inhabits if both are lovable and truthful, and we may love the habitation if perchance the inmate prove recreant. So it is in all the realms of thought, project and expedience. The Spiritualist is he on whose mind rests the consciousness that truth is in all things whatsoever, and that whatever is, is right. An analysis of that which involves the causes and effects which have produced it. All things are the best that could be, conditions and circumstances producing them duly considered.

We believe that the groping of the mind after an anchoring place for hope leads to the gradual uncovering of this essential aspiration; and when this divulgence takes place we have the truly unfettered soul, ergo, the enlightened Spiritualist.

How few of us really conceive the powers we possess! "Man, know thyself!" is the charge of that illuminated soul who has reached the love of all truth. Disputations rarely if ever carry conviction. At best they are aids along the way to truth. The silent soul is the powerful soul. All truth, all illumination proceeds from silence and introspection.

As a general definition, then, we say that to be a Spiritualist one must be receptive and not prejudiced, and give ready welcome to truth, no matter about the tongue in which it is spoken nor the garb in which it appears.

A VIEW OF THE DRIFT.

Pulpit utterances these days contain some fiery invective against the powers that be, in the lawmaking realm, but there is much truth done up in them. The sermon of Rev. Arthur F. Atchison of the Arlington Mission, Chicago, last Sunday, was a hard whack at boodling solons, while Rev. C. D. Milner of the same city discoursed on the malignity which candidates for office have to endure. He said:

"Some of the best men of our country have refused to become candidates for office for fear of detraction. It is characteristic of political campaigns, and is the shame of our politics. 'Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny,' may be said of the average candidate of office.

"If all the charges against our office-holders and candidates for office were true they are the most corrupt and debased men that ever cursed the earth. These attacks have been so venomous and so deadly that many persons are actually suspicious of any man who is in public life."

Rev. Atchison compared our so-called representative theory of government with the despotism of Russia, saying: "We are the architects of our own characters, but, though we make the plan, the material with which we must build is drawn from the civilization in which we live. 'As Americans, our lives will be different from those of Russians, though we may not be better.

"However, if we are fairly represented by the men who until this week represented this great community at Springfield, this land will not be for long as good a place for a child to be born in as the despotism of Russia.

"If we are to say to the unscrupulous cupidity of men who make merchandise of the growing manhood and womanhood of the state, 'You may for a paltry revenue construct coffins for our children,' and then turn to that more respectable and yet more dangerous and abominable type of rascality, the corruptors of legislation, in the name of corporate wealth, and say, 'You may mortgage the generations of mankind, irrespective of social and economical changes, for the sake of making certain your income,' then we may say that they are better off in Russia."

The press and the pulpit are regarded by the vast majority of citizens as the great reflectors of public opinion. They stand as the mouthpieces of that ruling sentiment which makes for weal or woe, and it is a matter of serious import that both of these powerful forces are, in the main, aimed at the insidious corruptions everywhere at work. The exposure and publicity of wrongdoing is everywhere in evidence, yet the powers of evil wax stronger, apparently, and, emboldened by their successes, are striking dangerously near the very vitals of those principles upon which the American republic has been reared.

Perhaps in no other nation on the globe are the rulers and the would-be rulers so strikingly at variance with the mass of calm, sound judgment of the country, as in the United States. This is an anomaly as inexcusable as it is menacing.

By reference to our Homiletic School department it will be seen that Mr. Hull and his coadjutors are at work in their charming retreat at Mantua. One suggestion Mr. Hull offers is worthy of attention, and that is the desirability of the student understanding that his teacher is also a student. The true teacher is he who applies himself diligently to the lessons he seeks to impart to others.

MENTAL MURDER—A WARNING.

As a commentary on the death of a public man we recently made use of the following expression:

"There are more deaths produced by mental stabbing than by the dagger—more by malice than by poison."

Since then it has occurred to us that this thought is subject to further comment itself.

It is well known among sensitives that contempt has a debilitating, if not a demoralizing effect on them. It begins with a feeling of bashfulness or timidity, which increases to absolute fear as the mind of the trespasser encroaches upon the personality of the sensitive—the latter, however, withdrawing within himself, if good-natured or modest and physical retreat is inopportune; or being aroused to anger if of the combative sort. But in either case it is suffering or torture according to the sensibility of the subject.

Of course, the trespasser is not always aware of his evil doing. He may simply be in ill humor or disgruntled. A friend, who is a sensitive, meets him. They exchange greetings. The ill humored one can not reverse his feelings on the spur of the moment, and throws it on the sensitive, who feels this keenly. He imagines himself hurt, and a tie is broken, if the other is not charitable enough to penetrate the mystery.

But whether it is just to say a man has no right to be so sensitive or "touchy" or that men should be more careful about their feelings, is questionable. Both probably are unaware of it, or can not help it. A sensitive can not be otherwise than sensitive any more than can a refined person be indifferent to filth. The one may be as susceptible to emotions as the other to sensations. We know that sensitiveness is the fundamental principle to psychometry. Thus emotionalism may be a spiritual gift unorganized—presumably intuition. But in its chaotic state it makes its possessor a sufferer just as the sensitive is. But without either we would have no authors, poets, sculptors, musicians, no sentiment, no classics, no love. It is the soul coming to the surface, which in its infantile state is very susceptible to human discord—contempt being the acme thereof, for it is ill humor, malice or hatred intelligently directed, acting as a poisoned shaft on some natures. Yea, it is a mental dagger which stabs to death, and he who directs it consciously is a murderer at heart.

Now, both sensitives and emotionalists are subject to the same effects from one another. The latter by allowing their anger or self-love to run riot; the former by weaknesses of the flesh. And all sensitives are susceptible to such weaknesses, just as emotionalists are susceptible to bigotry, prejudice or self-love. Therefore the weaknesses so often found coupled with genius; for genius is mediumship—a budding of spirituality or the transition from the animal to the spiritual state, and is the dangerous passage of a man's life. Not only through his susceptibility to temptation or the promptings of evil suggestions from his mortal and spirit environments, but in being subject to the ill humors, ugly thoughts, hatred, malice and contempt of his opponents. These all are disease-creating and death-dealing according to the volume or force bearing on him—some even feeling the slightest vibration bearing on them from acquaintances.

Knowing this to be true should not Spiritualists be the first to avoid such thoughts or feelings from going out, not knowing where they are liable to strike? Charity not only demands it, but self-protection as well; for such thoughts or feelings also have a detrimental effect on the creator in attracting spirits with like feelings who, often unintentionally, throw the same

conditions on him, making good the aphorism that as we sow we shall reap.

Such is true spiritual science, and it is for Spiritualists to abide by its teachings.

A BARBARIC SPECTACLE.

A striking illustration of that veneer which hides the hyena in man's nature and which is called civilization took place last week at Urbana, O., where two or three lives were sacrificed and several persons were maimed for life by the militia acting in defense of the law and to protect the life of a miserable negro ravisher. In the presence of such an appalling tragedy and the failure of everything for which it was enacted, the abortiveness of the civilized state stands out in shocking relief. The crime for which the negro was lynched was of all human acts the most foul, brutal and loathsome; but aside from the loathsome feature of it, the crime of shooting down innocent, but inflamed, unreasoning men was not a whit less brutal.

It all shows how closely allied are the extremes of human right and wrong doing, and how powerless are the rules of society, in the form of laws, to protect itself in cases of extreme emergency when the animal nature becomes aroused.

The probability is that this blot, following so closely upon a similar case at Washington C. H. a few years ago, will result in making the crime of rape punishable by death. We understand that Governor Bushnell has expressed his views as being agreeable to such a law.

The Spiritualists of the state will not readily coincide with this view, knowing, as they do, that death does not kill, nor does it release society from the psychological depredations of those whom the hangman dispatches.

To our mind an effective and adequate penalty for this crime is emasculation and imprisonment for life, with no pardoning power vested in any civil officer or officers whatsoever.

A BOOM FOR THE OLD "FIRST ASSOCIATION OF PHILADELPHIA."

By the will of Alexander McIlroy, who passed away recently at his residence in Philadelphia, about \$15,000 is devised to build a hall for Spiritualistic meetings and to generally advance the cause of Spiritualism. Mr. McIlroy left an estate valued at \$21,000. After making several private bequests the testator disposed of the balance of his estate as follows:

"All of my residuary estate I bequeath to the trustees of the First Association of Spiritualists of Philadelphia, for the following uses and purposes: To purchase a lot in the city and erect a building thereon, or purchase a building already erected, to be used as a public hall for the meetings of the Spiritualists of Philadelphia. The hall is to be called the 'McIlroy Hall for the Advancement of Spiritualism.' In case the trustees should fail within three years after the whole of the residuary estate comes into their hands to carry out the objects, conditions and provisions of the devise, then it shall be appropriated and applied by the trustees of the association for the establishment of a home for white Protestant children, to be established and incorporated in the city of Philadelphia, and to be called 'The McIlroy Institute.'"

The executors named in the will are George G. Pierie, Thomas A. Redding and E. Edwin Redding.

It is beginning to be a question whether the people or the lawmakers constitute the power of the land. There seems to be a difference of opinion between the two as to what is law and what is not.

OUR CRUSADE—WHAT IS IT?

Some months ago we started a 16-page illustrated spiritual paper called the "Occult Science Quarterly." It is printed on fine paper and sells for 10 cents a number or 40 cents a year. But to our patrons who desire to do a little missionary work we offer the paper at 10 cents a year, and mail it to any address given. It is a reproduction of the best matter taken from our weekly, and intended to interest the outside world in Spiritualism. If you know of anyone, therefore, who is inclined to be liberal towards our cause, and think you can make a convert of him or her, send us a dime and address, and we will send the Quarterly to that person, besides publishing your name as the donor. Such donors we call crusaders.

Following are the latest heard from: James Nelson, Latham Gardner, Elizabeth Rice, Mrs O Green, E Vandyke, Everett Harris, Milton Dow, E R Slater, T Austin, Mrs A Whitlow, G J Meyer, Mrs Annie Stanton, Diana Clark, Rebecca Johnson, E F Avery, M McNeill, H Mohner, H Baxter, W E Miller, Stella Carothers, H W Sperry, James B Belleville, Anna M Daniels, Lewis L Conger, Henry C Whitney, Mrs N A Kirgan, Mrs Hoben, J O Johnson, Jacob S Cohen, G H Carpenter.

Grant Allen, in an article on "The Vice of Thrift," lays out a great deal of food for thought in the following sentences:

"Under our existing conditions there are a few men who play boldly with millions, and who rise to the top; there are thousands who pick up pins or save bits of candle-end, and who remain at the bottom. Now, picking up pins and saving candle-ends is a direct result of the capitalist system and the inequality of distribution which it brings about. Whenever I see a man untie a string that binds a parcel, and ravel out all the knots, I say to myself, 'That man will never be rich.' He has the slavish habit. He gives up an excessive quantity of time for an inadequate result. Only in a world where some men have juggled everything into their own hands would it be worth any man's while to untie a string instead of pulling out his good sharp knife—best Sheffield steel—and cutting it. And how do I know his knife would be of best Sheffield steel? Why, because no one, if he can help it, will buy an inferior one. And in a world where everybody wanted the best, and demand and supply were correlative, nobody would ever make any but the best of everything. Things are made bad now because they are made cheap; and cheapness, which means in this sense practically low quality, is a direct result of unequal distribution. A free world would demand for every citizen a serviceable article. I choose on purpose these petty and homely illustrations, because I always find it is exactly such simple things that the nonsocialist or the non-thinker has never dreamt of considering."

The world is gradually coming around to look at things as they really are. By and by it will not be considered respectable to repeat that portion of the Lord's prayer which beseeches the infinite and good God not to lead us into temptation. The "vice of thrift" is a new way of putting an old superstition which has thrived because a worse fetish has made it a necessity.

The Connecticut legislature by an almost unanimous vote has denied women the right to vote on license matters. We want no better evidence than this to prove the hold of the liquor traffic power on the lawmaking function of that pious state.

SOME LATE DISCOVERIES AND SUGGESTIONS.

On another page this week Lyman C. Howe descants interestingly and timely upon the close huggings of current research to the borderline of Spiritualism. The association of atoms can not be explained by the doctrine of blind force. The sensitive motor alluded to by Mr. Howe suggests another of the very late marvels in the visualization of the immaterial, called the tonograph, a device for the purpose of recording and photographing the tones of the human voice.

Upon the surface of a small drumlike cylinder constructed of dental rubber dam a mixture of fine table salt and emery is placed. The singer sounds a note into the mouthpiece attached to a tube and connected at the farther end to the drumlike membrane. There is a turn in the tube which places the drum horizontal with the line of vision so that the singer may see the beautiful process of materializing, as it were, his own voice. The notes of the chromatic scale have been reproduced from photographs taken from this disk. Each note marshals its own lines, curves and figures, the process consisting of vibrations of the particles of salt and emery caused by the particular note sounded, and each note will invariably produce the same figure by the same singer and the same instrument. These figures are of the most beautiful character, consisting of all manner of lines, curves, loops, circles in geometric expression, the whole constituting a visible musical analysis. Researches of this character indicate the tread of the spiritual explorer of today.

A CONSISTENT CHOICE.

The Boston Journal in an editorial on "Magic and Spiritualism" says:

"If we were Spiritualistic mediums, whether sincere or deceiving, for the sake of our religion or science or 'ism,' we should try to subsidize magicians like Mr. Kellar. For surely there is no wonder of the modern medium or the Hindoo magician that he does not perform under vastly more trying conditions in the face of thousands of people. We do not say that all mediums are deceivers, but so long as a man who frankly tells you that he is a deceiver can execute all the marvelous slate-writings, tambourine shakings and mind readings which can be witnessed under circumstances which leave some way open to doubt, what time have educated people to give to Spiritualism?"

The Journal is an adept in glittering sophistry and of course regards itself as highly educated, hence qualified to ask, "What time have educated people to give to Spiritualism?" When it is considered that thousands of the brightest minds in the world including men like Professors A. R. Wallace, William Crookes, Camille Flammarion, Elliott Coues, William James, Oliver J. Lodge and scores of others we might name, men whose contributions to science and philosophy have given them worldwide reputation, have devoted years of their lives to the study and inquiry of Spiritualism, the value of the Boston Journal's question is to be seen at once.

E. V. WILSON.

Mr. Wilson, whose portrait graces our front page this week, was known as the "old war horse" in our ranks. He has passed to the beyond, but his memory is kept green by his frequent materializations through various media. He does not seem to be gone from us, and is as much alive to the needs of Spiritualism today as he was when in the body. His daughter, Mrs. Kaynor, continues the work of her father through her mediumship, and thus Mr. Wilson is doubly dear to us and all friends of the phenomena.

ORIGINAL LORD'S PRAYER.

Siddi Mohamet, one of the Johna of India, and who, like his ancestors of thousands of years, has never tasted of flesh or fish, is now in Kansas City, Mo., giving a course of free lectures. Below is Siddi Mohamet's rendition of the "Lord's prayer" handed down by the priesthood of his country for thousands of years:

"Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is done in heaven. Give us this day our daily bread and forgive our sins as we would forgive. Lead us through temptation into light. Deliver us from evil for Thine is the kingdom, for thus it must be. All praise, all glory, all perfection to the Lord God Almighty. All men do Him reverence."

Siddi Mohamet says it is more beautiful than the Christian prayer, which is a corruption of it.

MR. SCHMID'S APPOINTMENT.

Mr. B. Frank Schmid, for seven years the president of the First Spiritualist society of Indianapolis, has been appointed by Governor Mount of Indiana a labor commissioner of that state, an honorable and onerous position. We congratulate Mr. Schmid, for in all ways he has demonstrated his fitness for the place. Aside from his capacity as a business man, he has done heroic work for Spiritualism in his city.

ERRONEOUS TERMS.

A news item says "Mr. and Mrs. George Sawkins are exposing John Slater, Anna Eva Fay and the Campbell brothers at Colorado Springs, Col."

Counterfeiting them is no doubt meant. To expose a medium is to show how the medium does the phenomena; and this would prove Spiritualism true. We wish they could do this for us. We would willingly support such individuals.

The Presbyterian Messenger, Pittsburgh, Pa., says: "The great Presbyterian church has not cut loose from any of the essential doctrines of our holy religion, but it has not stood while the arts and sciences and philosophy were making their rapid advances. The intelligent Presbyterian of this day is as different from the Presbyterian of two hundred years ago in his conceptions of duty to a lost world as he is in his material environment."

We confess inability to grasp the consistency of the above—if it has any.

Despite the general backwardness of the season and the continued "hard times" the managers of the various camps are putting forth their usual vigor, and indications now point to a successful season. Spiritualists are alive to the value of these great summer outing places. They have in great part taken the place of the thronged halls, theatres, etc., where the old-time workers were wont to dispense the truth to the multitude.

A lecturer recently said that to alienate the affections of a people from the state is to strike out the one prop upon which all free states must eventually stand. We know of none who do this more effectually just now than some of those who represent the states themselves. Inconsistent lawmaking, class legislation, corruption, etc., are the evils undermining the people's affections.

The sentiment is setting in strongly against the clap-trap stage hypnotic performance. An inquiry so vast and involving such great changes in the ordinary conception of the powers of mind should not be used as a refuge for the charlatan.

Remain as a crusade helper.

CHOICE LITERATURE.

THE CONTRAST—Evangelicalism and Spiritualism compared. By Moses Hull. 50 cents.

CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.

WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.

BEYOND—H. S. Hubbard—Arena print. 25 cents.

HELEN HARLOW'S VOW.—By Lois Walsbrooker. 25 cents.

AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. 50c.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50c.

CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.

SOCIAL UPBUILDING—By E. D. Babbitt. Price, 15c; postage, 2c.

A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.

A SEX REVOLUTION.—By Lois Walsbrooker. 25 cents.

THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hull. 25 cents.

THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

WAYSIDE JOTTINGS — Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.00.

SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.

STUDIES IN THEOSOPHY—W. J. Colville. Price \$1.50.

EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price \$1.00.

LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price \$1.00.

THE SPIRITUAL BODY REAL—Testimony of clairvoyants. By Giles B. Stebbins. 10c.

THE BETTER WAY—An occult story by H. McL. Shepard-Wolff. 25c.

SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.

IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

SIDEREAL EVOLUTION OR A NEW COSMOLOGY—An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Dr. Fred L. H. Willis. Price, 10c; postage, 2c.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEAL—An outline history of man written through the mediumship of U. G. Figley.

THE PHILOSOPHY OF REINCAR-NATION CONSIDERED — By J. Clegg Wright. 25c; postage, 2c.

THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.

It will not be many years now that to the question "Who are the Spiritualists?" it will be answered, "Better ask who are not? For it is only the old fossils and dullards who can not grasp it that are outside of its pale."

MISCELLANEOUS.

THE LAW OF LOVE.

Harmony characterizes all the works of the Infinite Spirit. All that God does is stamped with this signet of harmony, which is the sign manual of Divine Wisdom and Love. Hence there is a uniformity of purpose and a community of interest in all his works. It is as if all the works of Divine Love joined unanimously in the words of Solomon:—

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens."

There are many laws in the natural world, but they interlace with each other and so bind the work and operation of each to the other that the glory of all is enhanced when the one is made prominent. And what constitutes the excellency of these laws, and stamps them with the Divine signature is that they are to nature an ever present and changeless-benevolent agency. Thus those laws which govern the spheres, causing them to fill their orbits with harmonious relations to other spheres, at the same time govern protect and bless the existence of the smallest insect. The small and apparently unimportant are not ruled by laws that are less benevolent and kind, than are the great and magnificent. The weak and feeble are not caused by partial goodness, or the limited operation of these laws, any more than the strong and mighty are from abundant and complete exercise of them; but all from the smallest particle of earth to the combined universe are subject to the same wise and wholesome principles. It is as if every particle of dust had written on it, or inwrought into its composition heaven's code of natural law that Divine Wisdom originally stamped upon his works when they came from his hands.

It is that the laws that carry the machinery of all the planetary systems are no more than the enlarged influences that act upon the particle of dust.

It is the operation of the same changeless benevolence.

In one case it is upon a single particle of matter; in the other the whole system of the universe is the object of its operation. The result is, that there are woven into Nature a great network of laws and influences, all harmoniously working for the progress and development of mankind, and each interdependent upon the other for its own successful operation.

Now if such a harmonious condition is found in the natural world, it is not irrational to expect to find something of the same order in the Spiritual World; to find some law or laws equally beneficent and benevolent, and equally extensive in its results. And such an expectation is not a vain one, for when we turn our eyes to the realm of Spiritual Truth we can not help finding that Divine Wisdom has selected that attribute of his nature, the crowning glory of his character—Love—as embodying all his benevolences.

It is not only the golden chain linking all humanity to himself, but the bond binding man to man. It is even more than that, it is the Divine Fire that fuses and combines all into one. Many, yet one. God, all and in all, yet each human soul retaining its individuality. It is the Law of Love operating upon all and in all, controlling the thought, impelling the action, and in its unswerving faithfulness and impartiality reaching all, be he small or great, important or unimportant, celebrated or obscure.

Associations of men love their fellows. But this is only a love of self, and is considered one of the objects of such associations. It is not in any sense a proof of moral worth, but sim-

ply a bond of union preventing disintegration.

This law of Spiritual Truth, however, is a law requiring a love that is as strong as if your neighbor were "bone of your bone and flesh of your flesh," or a love of the indissoluble kind. And this law of Spiritual love is a constant witness to itself, for like a light in a dark place, like health and happiness to a diseased sorrowing soul, like life and pardon to the condemned to die, so is the love which Spiritual Truth demonstrates to humanity. Brother may forget brother, a father may forget his child or the wife of his bosom, and even a mother may forget the babe she hath nourished, but Divine Love never forgets, never fails.

In honor or dishonor, in evil report as well as good report, it seeks to excel in the honor and preference it can bestow upon mankind. Or, it seeks to excel in giving dignity, honor and deference to mankind upon whom it has bestowed the fullness and excellency of its love.

Can you imagine anything more beautiful or desirable?

Can you conceive of a greater honor for mankind than to be the object of its solicitude and care?

Can your mind or heart devise, picture or fancy anything so worthy of all your love and service?

Can your mind plan out or conceive of any other way into unity of action and harmony of purpose that can be, or that ever will be equal to the "one and inseparable life of Spiritual Truth"?

It is impossible for man to act aright except in compliance with this law, just as it is impossible to see objects except through the medium of light. If anyone allows himself to be swayed by any other principle, or concedes that this or that may be exceptions to the general rule and follows the exceptions, he wrongs not only his own soul but the lives of others. There are, however, no exceptions to the Law of Love as revealed by Divine Truth. Nature has not excepted a single particle of dust from her laws, and neither has Divine Law excepted a single soul from its benevolence. Love for all mankind is the changeless law of Divine Truth, and its operation includes all.

The moral quality of a human being has nothing to do with the purpose and operation of the Law of Love which Divine Wisdom has promulgated. Truth is superior to and above all men, hence as far as worthiness is concerned all men are alike. Divine Love recognizes the natural man as enslaved, besotted and wretched, but it also recognizes the great possibilities in man, and that there is no hindrance to its mission but man himself. Hence it is the ambition of Divine Wisdom to surpass all else in its labors of love and benevolence. As this manifestation is made apparent to mankind the law of affinity is found to be the law of love. Or, it is found that the work of Divine Love is the basis of the law of affinity; even more is indispensable to union and harmony. In what does this law of affinity consist? Stop and think. Spiritual Wisdom and Truth establishes Love as the basis or foundation upon which to build its superstructure. Upon this foundation the law of affinity is established, and that constitutes the beauty and permeates all subsequent work. Affinity, then, is Oneness. It is that the quality of truth is upon every thought, feeling, purpose and desire. It is—that the moral image character of God is all and in all. The beauty that this law of affinity reveals is not of and in itself, but of and in Love.

There is no dissent, collision or turmoil. There is one joy, one desire, and one relation of all to all. That as each bears the same image and the same character, all are one in that character—Divine Love. Yet each, as

a polished stone fitly joined to others, has a glory all its own, and that glory is in being the manifestation of Infinite Wisdom and Love.

Now it is in proportion as the beauty of Love is revealed by the operation of the law of affinity that the human life becomes a reflection of the Spiritual Life. Humanity's radiance is very much befogged. Indeed the humidity of the atmosphere is so great at times that the existence of Love or any other excellence of the Spirit Life is scarcely visible. Yet it is in proportion as this is cleared away, as the distinguishing characteristics of the excellency of Divine Wisdom appear, and as they eclipse and overshadow those of the natural man, that the surface of life is illuminated by the radiance of the Spirit Life. Now this is the one fact distinguishing those who are living the spiritual Life, and the absence of these traits the absolute evidence that there is no Spiritual Life.

It will not avail to attempt to adjust selfishness, avarice, personal ambitions or hatreds to these facts, or to so explain them that we fit them to our own liking. There the Law stands in its simple grandeur, and there it will continue to stand until time shall be no more.

"God is Love. If a man say I love God and hateth his brother, he is a liar."

G. W. BRADFORD.

SPONTANEOUS COMBUSTION.

The great number of fatal and destructive fires that take place and many for which there cannot be any apparent cause assigned, is sometimes bewildering, but when it is considered what a number of substances under certain conditions are capable of undergoing "spontaneous" decomposition with the production of the necessary amount of heat to effect their ignition, and with all the culpable ignorance and carelessness often displayed as to their proper storage, modes of conveyance, and disposal, one cannot wonder at the inability of the authorities to elucidate the cause of so many fires. It is not always necessary that air should be present, or that there should be a gradual accumulation of heat, in order to bring about the "spontaneous" inflammation of a body. Substances that have their own means of ignition often ignite or explode, out of contact with air, by mere molecular vibration, produced by such effects as thunder, etc.

The causes which produce spontaneous combustion, that is, the combustion of a body by natural or unintentional causes, may be divided into three classes: 1. Heat, resulting from the gradual oxidation of a substance. 2. Decomposition produced by accidental vibration or concussion. 3. Ignition by lightning or electric sparks. The classes 2 and 3 may not be considered by many as being the causes productive of what is generally known as "spontaneous combustion," but would be said to be productive of "fortuitous combustion." In the writer's mind the inflammation of a body containing its own means of ignition, by the molecular vibration produced by such effects as thunder, or the heat generated by lightning or electric sparks accidentally produced, are quite as legitimate causes of "spontaneous combustion" as the accumulation of heat resulting from the gradual oxidation of a substance. In any case there is a predominating external cause, whether it be resulting from oxidation, friction, or electricity, and the word "spontaneous" cannot be here used in its literary sense. By far the most frequent source of fires from "spontaneous combustion" are those which result from heat produced by the absorption of atmospheric oxygen. In his "Dictionary on Chemistry" Dr.

Watt says on this subject:

"Whenever the chemical forces which determine either composition or decomposition are energetically exercised, the phenomena of combustion, which are incandescence with a change of properties, are exhibited. In all cases the heat and light depend on the same cause, and merely indicate the energy and rapidity of the reciprocal chemical attractions. No peculiar substance or phlogistic essence is necessary to the production of fire, but it is a general result of the actions of any bodies possessed of energetic chemical attractions, or different electrical relations, and is produced in all cases in which an intense and violent motion may be conceived to be communicated to the particles of bodies. The spontaneous combustion of porous substances, such as charcoal powder or small coal, and especially masses of tow, cotton, or rags saturated with oil, takes place by the absorption or condensation of the air (oxygen) within their pores. Oxidation then commences immediately, and raises the temperature, which again accelerates, the oxidation, and thus the process goes on with continually increasing rapidity, till at length the mass bursts into flame. The low conducting power of such a porous mass greatly facilitates the combustion by preventing the dissipation of the heat generated.

The part played by "spontaneous combustion" in the origination of fires can be best understood by a description of the conditions necessary for conflagrations by such phenomena with various substances. The causes of the production of the heat necessary to initiate the "spontaneous" ignition of coal have given rise to much discussion. The heat evolved consequent upon the oxidation of the iron pyrites (disulphide of iron, brassy) present in more or less quantity in practically all coals is generally credited with being the primary cause of the "spontaneous" conflagrations in coal heaps, ships' cargoes, etc. In addition to the heat evolved during the oxidation of the pyrites, the gaseous products of the oxidation disintegrate the coal, making room for the admission of more air, and thus heat is developed in the coal until the point of ignition is attained. The presence of moisture enhances the oxidation of pyrites. Whether the presence of pyrites is absolutely necessary or not, in order to produce sufficient heat conducive to the "spontaneous" ignition of coal heaps, there can be no doubt that, in consideration of the fact of its proneness to oxidation, and that it is present in more or less quantity in all coals, the majority of cases of "spontaneous" combustion are attributable to it. Therefore, a highly pyritic coal must be considered hazardous for storage and as a cargo.

A frequent source of fires is the "spontaneous" ignition of various materials more or less saturated with oils or fats. The following is a list of common materials of the class which, when containing oily matters and when under favorable conditions, will often ignite naturally: Waste, tow, rags, sawdust, shavings, cotton and woolen cloth, roofing felt, and, in fact, all porous combustible bodies containing any oily or resinous substance having an affinity for oxygen. All vegetable and animal oils have more or less affinity for oxygen, while those produced from the distillation of petroleum and shale are practically unacted upon by the element. The oils which oxidize in the air most rapidly are the vegetable drying oils, such as linseed, hempseed, poppy oil, etc. The following are results of some interesting experiments conducted by Coleman and Young, to ascertain the time and temperature necessary that combustible fiber saturated with various oils would become spontaneously inflammable. Waste

was saturated with different oils and suspended in a chamber heated to the temperature of boiling water, and the time and temperature noted when the oleaginous material entered into combustion:

Cotton waste was saturated with whale oil three hours at 329 degrees Fahrenheit; cotton waste was saturated with olive oil four hours at 351 degrees; olive oil and 20 percent mineral oil eight hours at 351 degrees; olive oil 50 per cent and mineral 50 per cent, no change after 26 hours at 200 degrees; wool waste and seal oil after three hours at 381 degrees; wool waste and whale oil after three hours at 370 degrees; wool waste and cottonseed oil after five hours at 352 degrees; wool waste and olive oil after seven hours at 351 degrees; wool waste and refined rape oil after six hours at 351 degrees; wool waste and crude rape oil after eight hours at 325 degrees; wool waste and cotton seed oil 80 per cent and mineral 20, no change after 26 hours at 200 degrees; jute waste with whale oil after eight hours at 356 degrees; jute waste and 50 per cent whale oil and 50 per cent mineral, no change after 26 hours at 200 degrees.

There is some difference of opinion as to whether wood is liable to spontaneous ignition, but there can be no doubt that at high temperatures wood does rapidly oxidize and give out sufficient heat to get inflamed. The wood lagging which encircles locomotive boilers has frequently been observed to have been burnt to a coke, and, in some instances, has actually taken fire on removing the outer casing. Here the temperature would not be over 300 degrees Fahrenheit. The heat, however, would not of itself be sufficient to ignite wood, but rapid oxidation at this temperature would soon bring about sufficient heat to cause ignition. The temperature at which wood takes fire is computed at 600 to 800 degrees Fahrenheit. Of course, the more oleaginous or resinous matter the wood contains the more inflammable would it become.—London Engineering.

CUI BONO?

"What Good Will Spiritualism Do for Humanity?" is answered by J. J. Morse as follows:

It depends very much upon the kind of humanity that takes up Spiritualism. One might just as naturally ask, "What Good Will Christianity Do the World?" and the very obvious answer will be: It depends very much upon what Christianity is, and the kind of people who take it in hand. Here then we say, the answer depends very much upon what is this Spiritualism, and what kind of people are the Spiritualists? We should like to believe that Spiritualists had the monopoly of intelligence, goodness, wisdom and purity, but we are sorry we can not conscientiously assert that we so believe. We must bear in mind also that Christians are only human beings, and that they are, to a large extent, what Christianity has made them; that they are not heroes nor angels, thus we can not blame them.

Now, what is Spiritualism? Some say "It is the investigation of remarkable phenomena;" others say it is holding communion with spirits; it is a science; it is a religion. But singly taken all these have objections attached to them.

We will endeavor to place before you what we think "Spiritualism" is, and then leave it to your own judgment, which should require no prompting as to its advantage to the world.

Spiritualism is a revelation of the latent powers of man and the universe. It is the restoration of the long-lost dead to those who have mourned their loss so long. It is a demonstration of the long hope of immortality that has cheered the pathway of the human

race. 'Tis a proof that death is not the end of life; that there is a glorious home beyond the grave. 'Tis a realization that justice is ever done to man; that "over there" compensation and retribution are the recompense that must be made in accordance with the life lived on earth. 'Tis a plea for brotherhood, for justice between man and man; a plea for knowledge, for all that is great and good in man's nature, that it may have a fair field for its unfoldment and manifestation while on earth, for all that will make life holy, death sanctified and immortality glorious. It proves, indeed, beyond all doubt, that immortality is the natural heritage of mankind. These are some of the things that Spiritualism stands for, and their advantage to the human race is indisputable, and if you can say that "I am the Spiritualist who lives these things in my daily life," you can prove that Spiritualism can be a light and a blessing to the world at large.



MRS. JENNINGS-DONOVAN.

Mrs. Donovan is a slate writing medium of remarkable power. She is withal a good woman, and those who know her only speak well of her. She is at present in Canton, O., living at 412 Gilmore avenue.

AGAINST CAPITAL PUNISHMENT.

A murderer, like other human beings, is a composite creature, divisible roughly into body, soul and spirit. When he is executed his body is struck away from him, but he remains the very soul and spirit that he was before. We may, for our present purpose, omit the spirit, as the spiritual life in him is only latent, and follow the soul when he is deprived of his physical body. When a life upon earth is cut short by suicide or execution the state of the soul thus violently expelled from his tenement differs in important respects from that of souls that pass away under the peaceful touch of ordinary death. The criminal goes out in fear and anger—fear of the physical suffering of the rope or knife, anger against all concerned in the untimely end of his life here. For the most part, indeed, the murderer, as he is flung out of the body, is in a swirl of contending passions, and offers a pitiable spectacle on his sudden and conscious arrival in the astral world. This "astral world" is the intermediate state between earth and heaven, and as the ether of this world is but little denser than the coarsest kind of astral matter vibrations set up in the latter readily affect the ether.

Now every passion, desire or appetite sets up vibrations in astral matter, and every soul—whether in or out of the physical body—has a subtle garment of astral matter about him. When this "astral body" of the soul is driven out of the physical form, say by an anesthetic, the physical body feels no passions, no desires, no appetites—it is what we term unconscious

But when our astral body is with the physical we feel passions, desires and appetites, and we are also affected by similar feelings in others. Anger shown toward a person arouses a corresponding anger in him; love awakens love, and so on. Astral bodies vibrate in sympathy with each other when they have anything in common. When the physical body perishes the subtle body of the soul remains, and its power to affect other astral bodies is increased rather than lessened by the loss of its physical comrade. Consequently when the murderer's physical body is executed the murderer himself, still retaining his astral body, is set free in our midst, vibrating with hate and malignity, and he seeks for the congenial companionship of souls like his own, but still encased in physical bodies, and working on their astral bodies sets up in them sympathetic passions. He intensifies their hate, their cruelty, their love of evil and eggs them on to crimes of violence. Hence in a community where the death penalty is inflicted crimes of violence, suicides and death-dealing accidents are always found to be common and we have "epidemics of crime."

To imprison a murderous criminal is wise, for as his astral body can not get far away from his physical his power for mischief is exceedingly limited, and he can injure society but little; set free from his physical body he can range the world at will and seek among the weak and the criminal for instruments to carry out the mischief his passions dictate.

I have spoken here only of the danger to society of the executed murderer. I have not space to dwell on the increased difficulties placed by the execution of the body in the path of the unhappy man himself. In the body many can aid him to slowly improve his nature, and the very prison might be made a school of reformation. Out of the body only a few wise and strong ones can aid him, and that under heavy difficulties. Yet all might remember that when a soul is thus flung into the life beyond the grave they can help him by pitiful thoughts and by wishes for his rescue from evil—thoughts and wishes that are the occult justification for the compassionate custom of "prayers for the dead."

ANNIE BESANT.

SOUL DEVELOPMENT.

On this subject Dr. Hartmann recently said:

"This development of soul power is not a mere matter of intellect. Higher than the realm of intellectuality is the realm of spirituality, from whence comes the light of intuition or the direct perception of truth. Intuition is not imagination; it is the knowledge of the higher self coming to the understanding of the lower self. Thus the knowledge gained by the immortal part of man, gained in previous existences, is communicated to the mortal personal self. The nearer a man thus comes to his own God, the more will he attain the knowledge of his own higher self. This is what constitutes real self-knowledge or wisdom, and theosophy actually means nothing else but the finding of one's own divine soul. All the rest is merely a means to that end."

A Wife Equal to a Gold Mine.

Will some of your readers give me a good recipe for making a cold starch? I am selling self-heating flatirons and iron a little at every house and have to use some starch every place and want to know how to make good cold starch. My husband was in debt and I being anxious to help him thought I would sell self-heating flatirons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes, as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make \$1.50 on each iron and have not sold less than ten any day I worked. My brother is doing well and I think anyone can make lots of money anywhere selling irons. J. F. CASEY & CO., St. Louis, Mo., will start anyone in the business, as they did me, if you will address them. MRS. A. RUSSELL.

ONE OF TWO WAYS.

The bladder was created for one purpose, namely, a receptacle for the urine, and as such is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless local treatment of other diseases.

CHIEF CAUSE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles and suffering so painful to many that life is made miserable. The womb like the bladder was created for one purpose, and if left alone is not liable to become diseased, except in rare cases. When in position the womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder of urinary passage is often by mistake attributed to female weakness or womb trouble of some sort. The error is easily made and may be as easily avoided by paying a little attention to the condition of the urine (see pamphlet). The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy is soon realized. It stands the highest for its wonderful cures. If you need a medicine you should have the best. At druggist fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this papers guarantee the genuineness of this offer.

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SUNDAY SERMONS.

EPITOME OF LATEST RELIGIOUS THOUGHTS.

On a sermon against cigarettes the Rev. Mr. Crane of Chicago denounced these articles as "the devil's kindling wood."

"Faith" was the subject of Rev. L. M. Zimmerman of the Baltimore English Lutheran church. He makes a unique declaration in the following: "Many people at the present day laugh at the idea of Daniel being in among the lions, coming forth unharmed, and in a sense they may laugh, not at Daniel, but at themselves, for Daniel had a faith that gave the lions lockjaw, whereas the faith of many today is a mere sham, and hence would have no effect upon lions."

Dr. H. W. Thomas of Chicago does not want God in the constitution, but everywhere else. He said in his last Sunday morning's lecture: "In some great and noble sense this should be a religious land. We do not want the name of God put into the constitution, and we should not open any door for possible religious persecutions, nor for the supremacy of the Christian or any other form of religion under the powers of the civil law. What we want is that the name of God be hallowed in human hearts; hallowed in a great and tender justice and love; that the name of God be glorified in the transactional righteousness of business, of politics, of good government; glorified in the peaceful industry and prosperity of the millions, in the light of a growing intelligence, in the greatness of our public schools, and the joy of happy homes."

Rev. John Gifford at the New Jerusalem church, Cincinnati, commented as follows on Rev. xxi, 6: "To all who love and desire the truth of heaven, there is a promise here that should make their hearts glad. It is told in the language of the divine symbolism or correspondence, which means the relation existing between heaven and earth, soul and body. The body requires both food and drink for its support, and the mind requires the corresponding elements of good and truth for the support of its double spiritual organism—namely, the will and the understanding. The mind, like the body, hungers and thirsts. The lower mental realm, when the higher realms are closed, hungers for opportunities to gratify selfish desires, and thirsts for the thoughts which excuse and show the way to gratify those desires. But if the higher realms are open, which hunger after righteousness, and thirst for the truth which shows the way to righteousness, then the lower mental nature becomes tributary to the higher, and seeks to turn all the mind's lower activities into useful channels."

From Prov. iv, 7, "Of all thy getting get understanding," the Rev. Dr. Northrop of Kansas City, Mo., preached a Sunday evening sermon to young men. Among other things he said: "This may well be called the grasping age. There is one grand rush to get to the front, though men have to climb over one another. It is get, get, get! Like the horse leach, 'More, more, more!' It is not confined to the rich, the great or the monopolist. It runs in swift current through the human blood everywhere. Get pleasure at the cost of character! Get money at the price of blood! Get fame though a thousand bite the dust. But how few in this greedy clutch for supremacy are after true knowledge—mental, moral and spiritual. Young men of Kansas City, when God Almighty wakes

up a human mind well prepared he makes it for conquest. It stands not for orders. No obstacles daunt it; no opposition stays it; it grapples with difficulties; it treads at last the heights of truth, a conqueror. Take with you these thoughts. Acquired knowledge is essential to true success—mental and spiritual knowledge. Self-thinking is mind power; enthusiasm brings conquest at last in whatever calling you may enter. Finally, knowledge of Christ is the best boon of all. Seek Him who is the Author of all knowledge; Him to know aright is life eternal."

"Dreams and Visions" was the theme of the Rev. S. C. Edsall at St. Peter's Episcopal church, Chicago. His sermon had direct reference to the pouring out of the spirit on the disciples on the day of Pentecost, and in this connection he said: "A new force was born in the world on the day of Pentecost. It began by transforming the lives and characters of the apostles and other early disciples. And there is a stirring of a divine discontent in the hearts of men. It is the prophesying of the sons and daughters, the dreaming of dreams and seeing of visions which follow the workings of the spirit. Our old men dream dreams of the past, of the 'good old days' when men were honest and manners were simple. Men who were breaking up the prairies and opening pathways through the forest might have great faults of character and yet be preserved by their conditions from many of the temptations of our age. Again, it was never more true than of our time that our daughters prophesy and our young men see visions. Who can read of the modern development in the lives of our women—how in their clubs and elsewhere they are proclaiming and battling for the realization of lofty ideals for the betterment of the conditions of life—while in our agitations in sociology and philanthropy, in our struggles after the realization of civil service reform and purity in the administration, what are we doing but boldly going up to the top of the mount of vision, when, as we scan the horizon, we proclaim the dawn of a better day?"

Dr. George, Presbyterian, of Kansas City, spoke on the materialism of the age. Much of his sermon was devoted to an argument for spiritualistic rather than materialistic philosophy. He said the material and visible things perished. It was only the unseen and invisible which endured. Ancient Athens, Rome and Egypt have crumbled away, but their thought and intelligence have endured, and have influenced the world through centuries. The philosophy of ancient Greece has permeated the world. All that was material of the Greek civilization has decayed. We can not see gravitation, yet it is the greatest law of the universe. God is gravitation. You have never seen a molecule; you have never seen the ether; you have never seen a ray of light. You can see the relations between potential and kinetic energy, but you never saw energy. You have seen its effects. You can see the effects of the invisible world. You know it endures forever. Material things you can see, and you know they pass away—are ever hanging. The invisible world is God. The visible universe will die, but the invisible universe will live forever. The man who simply deals in what he can see becomes the petty tradesman. The man who deals in invisible things sends his ships to all parts of the world, and he becomes the commercial prince. The man who deals with what he can see becomes the peanut politician; the man who deals with what he does not see becomes the great statesman. The man who believes in principles shapes his

life in accordance with those principles. My young friends, shape your courses in accordance with the unseen.

Rev. Thos. B. Gregory of the Chicago Universalist church is endeavoring to make himself unpopular with bicyclists. In his Sunday sermon he said: "The bicycle is a menace to the mind. It annihilates the reading habit. The reading rooms and libraries, as compared with what they used to be, are deserted. It is a menace to health. It provokes heart disease, kidney affections, consumption and all sorts of nervous disorders. It is a menace to the domestic virtues. It breaks up and destroys the home. The children are turned out into the street or left at home to look out for themselves while father and mother go spinning. It is a menace to morality. It makes women immodest. And when a woman throws off the beautiful reserve which the Almighty has placed around her she stands on dangerous ground. There is no telling what a woman will do after she has lost her womanliness. The bicycle opens the way for everlasting ruin to a multitude of young men and women who might otherwise escape. It is a menace to religion. The churches are being emptied of the young and middle aged. The Sabbath bells call in vain. While they are ringing the boulevards are crowded with souls that are losing their sense of reverence. When there is no vision the people perish—and the vision is fast dying away. Out in the east there is a palm, queenlike, among the trees. At the very top of this palm there is a tiny bud, and if that bud is cut out the tree dies. The Sabbath, with its worship of God, is the bud in the tree of human existence, without which man's life is a dead thing—and the bicycle is cutting out that bud. But I would not seem overpessimistic. The wheel mania is a craze that can not last forever. Action and reaction are equal, and by and by the insanity must pass away. Experience is our only teacher, but experience does teach; and sooner or later we will learn that, of all the foes of our Christian civilization, the bicycle is the most unpromising and the most deadly."

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DR. G. C. B. EWELL.

Dr. Ewell is a lecturer of Denver, Colo., but momentarily in Leadville locating mines. He is an active worker and good organizer.

The World of Psychics and Liberal Thought.

A book bearing the title "Blavatsky's Posthumous Memoirs," published by Joseph M. Wade of Boston, is attracting great attention. Mr. Wade, an old and ardent Spiritualist, says it was dictated by the spirit of Mme. Blavatsky to another spirit, who transcribed it on a typewriter. The book is said to be the largest of its kind ever produced.

Arrangements are being made for a course of lectures on Palmistry, with practical exhibitions of the science, by Cheiro, the editor of the Palmistry department of this paper, to be given at the Ohio State university.

Alexander J. McIvor-Tyndall, the well known "mind reader," gave a clear cut exhibition of his powers at Minneapolis, Minn., a few days ago. Several leading men of the city, including J. W. Artander, ex-Mayor Eustis and James Gray, acted as a committee. The exhibition took place at 4 o'clock, the West hotel being the starting point. While Messrs. Gray and Eustis detained Prof. Tyndall at the hotel, the other members of the committee entered a carriage and circled around the business portion, finally stopping at Nicollet avenue and Seventh street. The committee then filed into a fruit stand which occupies the Seventh street entrance of Westminster church ruins, and one of them deposited a business card in the bottom of a box of fruit. They then drove back to the hotel, where Prof. Tyndall and his guards, who had shut him off from all communication from the outside world, entered the carriage. Heavily blindfolded, Prof. Tyndall relieved the driver from duty and took the reins himself. He drove along Fifth street to Nicollet avenue, thence to Seventh street, keeping the horses at a trot and never once stopping until the church was reached. He handed the reins to one of the committee, got down from the box as though he could see as plain as day, entered the stand, went straight to the fruit box and located the card, with which he returned to the carriage, and still blindfolded, drove the committee back to the hotel.

If there is anything in the belief of the Spiritualists that the dead are aware of the doings of the living, the original John Jacob Astor must be overjoyed at the spectacle that his direct descendant, William Waldorf Astor, is making of himself in England. —New York Journal.

Col. J. W. Eldridge, a well known citizen of Memphis and an outspoken Spiritualist, delivered a fine lecture on Spiritualism in that city a short time ago.

Schrader, "The Divine Healer," as he calls himself, was driven out of Clayton, Mo., a suburb of St. Louis, the other day, with stones.

N. Hoskins, a free-thinking preacher who has been using the streets of Atlanta, Ga., as his temple, was arrested for preaching sedition.

The Brooklyn (N. Y.) Eagle says of Meta Ored's late occult novel, "Glamour:" A jerkily written compound of the leading sensational novels of the past fifty years is not necessarily entertaining. And so goodbye Miss M. O.

The Brooklyn Ethical association is stirring up considerable discussion by its advocacy of Buddhism.

Mrs. Addie Belden Gage of New York has been of late visiting Mt. Clemens, Mich., and has attracted much attention by her marvelous vocal powers. When in the trance state Mrs. Gage sings in the Italian and French languages, with the most perfect enunciation and the highest musical skill, although in the normal condition she can not speak a word of these languages.

Mr. J. S. Ingalls, formerly president of the Modern Thought society of Minneapolis, Minn., is the editor and manager of a neat monthly journal devoted to the interests of insurance buyers, called The Policy Holder, published at Milwaukee, Wis.

There is considerable agitation at Northampton, Mass., over the proposed acceptance of spirit testimony in the McCloud murder case.

Dr. Franz Hartman, the well known European writer on Theosophy and other forms of occultism, is making a tour of the middle and eastern states.

Mrs. Ellen J. Speights of Baltimore, Md., arrested on a trumped up charge of "fortune telling," was honorably discharged on hearing of testimony proving her to be as she claimed, simply "a herb doctress having the power to cure by passing of hands, which gift God gave me." Many reputable witnesses testified to the good she had done.

Gullibility may be deplorable under circumstances, but willful skepticism is beginning to be regarded as a sign of ignorance or conceit in this age of possibilities.

C. B. Rouss, a millionaire merchant of New York, offers a million dollars to any one who will restore his sight. He has a hired substitute named Martin on whose blind eyes all experiments are first tried. Rouss, who believes in the efficacy of prayer, thinks that if Martin is benefited he may be also, but it must be tried on Martin first.

Governor Black of New York has vetoed the Dudley-Roberts graduated inheritance tax bill recently passed by the legislature.

A prominent Chicago clergyman, Rev. Jenkin Lloyd Jones, preached what he styles his "annual humane sermon" last Sunday. We are informed that it is the custom of the eminent minister and philanthropist to set apart one hour in every year for this purpose. The deliverance last Sunday was in the form of a "Plea for the birds."

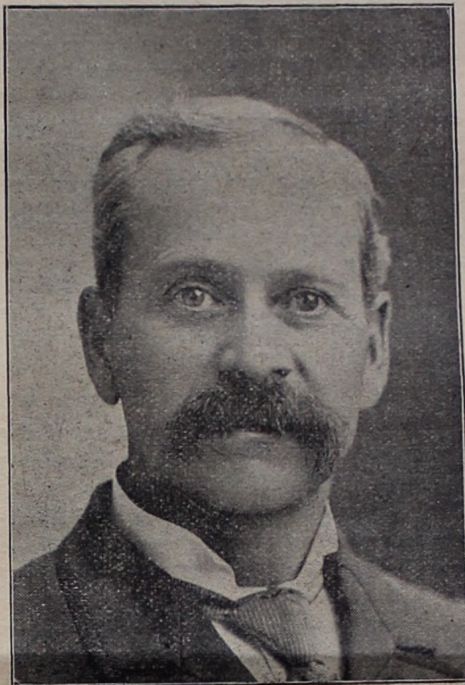
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OUR HOMILETIC SCHOOL

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Nothing is more natural than that the readers of Light of Truth should desire to know all about the opening of our school; and I have delayed sending matter for the current issue of the paper until the last moment on purpose to make something of a report. We are now on the grounds and school is opened. The students, though few in number, seem to be all in earnest. The picturesque Maple Dell never seemed so lovely before. The beautiful green sward, the stalwart maples, "dressed in living green," the emerald hills as beautiful as those James G. Clark immortalized in his song, The Cuyahoga River, which has been the subject of a hundred poems and songs—all together form a picture seldom equalled—never excelled.

The association has been doing its utmost to have everything in readiness for the school. To Brother and Mrs. King; to President Danforth, and to his son Milton are we indebted as much as to any other quartet that can be mentioned for the founding of this school. By the way, Milton Danforth is the editor and proprietor of "The Teacher," which is the school quarterly. He is a student, and is one of the young men who is to hold the banner of Spiritualism before the world after the old workers have laid their armor by.

While there is at this school a dearth of young men and women who stand in the most need of the instruction to be imparted, we are glad to welcome to our classes such able workers as Dr. Schermerhorn and his good and talented wife. Though the doctor holds a diploma from the Michigan university, and, I believe, from some theological institution, as well, he is strongly of the opinion that no man can know too much, so he has enrolled and is at work hard as a student. In fact we are all students, by unanimous consent our school is made a democracy, in all that word implies. Every teacher is a student and every student is a teacher. The one who has 95 per cent of knowledge exchanges with the one who has five per cent of knowledge.

Inquiries are already coming in from the village, and from the surrounding country as to whether we will admit students in certain classes who can not take the whole curriculum. I have no doubt but that if these schools could be located, if even for only a few weeks in a place, we might get many students in certain branches who would not take the whole course. Even this might be a benefit. Persons not interested in Spiritualism might thus get a few grains of truth, which might sprout and grow and bring forth fruit.

Many had the idea that this school was to be a kind of Spiritualistic pow-wow. As their eyes gradually open their prejudices naturally slough off.

We hear of new scholars who are to join us next week, and others even later than that. We have letters from many others whose hearts are with us, but whose poverty keeps them to their daily tasks.

Mattie E. Hull has been made secretary of the school, and, I think I can give no better report of the first day's work than to make a few extracts from her notes.

"The first session of the Spiritualist Workers' Training School was held at Maple Dell hotel, Mantua, O., at 9 o'clock, June 1, 1897. After general remarks made by Moses Hull, Rev. A. J. Weaver and others, a general discussion was held as to the most practicable time for class sessions. Professor D. M. King in a few brief remarks

demonstrated that the afternoon was the best time of all for the sessions, as it would accommodate many from the village who had expressed a desire to join some if not all the classes. His suggestions were adopted as the sense of the school.

At 2 p. m. physical and voice culture under the tuition of Mrs. Jahnke and Mrs. Hull.

At 2:45 English language and literature, under the instruction of Rev. A. J. Weaver.

At 3:30 elocution by Mrs. Jahnke of the Emerson college, Boston.

At 4:15 studies in the Bible and the higher criticism, conducted by Moses Hull. Classes every afternoon except Saturday and Sunday. All forenoons to be devoted to the preparation for class work. It is expected that classes will be formed outside of the regular work for children's instruction in elocution and physical and voice culture.

There are to be lectures on logic, parliamentary law, and other subjects of interest to the school.

I have copied these rather full notes in order to let the readers know about what we are doing, and what we intend to do. After this but little space will be devoted in this department to a report of the work of the school except when there is something special to report. The outline of some of the Bible class lessons will be given commencing with next week.

TENNESSEE'S SPIRITUAL AWAKENING.

I have seen no official notice of the grand mass meeting of the Spiritualists to be held in Nashville, Tenn., under the auspices of the National Spiritualists association in September. Three months ago Mr. Barrett, the president of N. S. A., was here and arranged for two days' exercise at the auditorium on the Tennessee centennial exposition grounds and for four days exercises at the Watkins' hall in the city, from September 23 to 26 inclusive. I presume that the Spiritual press will soon have this, in a form to give it the advertising necessary to bring it before the Spiritualists generally, in order, that they may arrange accordingly their visit to our exposition. By the way our centennial is attracting widespread attention, having made a phenomenal record for the first month, the income permitting the management to pay off 25,000 of the bonded debt, since the first month is usually regarded as the poorest one we look forward to a great increase in attendance and hope to see all of the Spiritualists from everywhere at our grand mass meeting.

Mrs. Loe F. Prior has been with us for more than a month preparing the way for this grand mass meeting, she has awakened new interest and an active effort for the cause here. Mrs. Prior's wonderful tests from the platform and her eloquent discourses, attracts crowds to her, taxing the capacity of the Odd Fellows' Hall, twice a week. She draws better than anyone who has been here since E. V. Wilson. She came here a stranger, but captivated her audience at the first meeting. Since which time, her influence has extended rapidly among our citizens and her converts number of the most influential. All the receipts at the door and the collections go to the N. S. A. to aid their great mass meeting here in September. Mrs. Prior leaves for the N. W. camp in a few days, returning here in August to continue with us until the grand mass meeting at the Tennessee Centennial exposition in September. C. H. STOCKELL.

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W. V. NICUM.

Mr. Nicum is a traveling man, but makes lecturing on Spiritualism an important factor in his life's mission. He harmonizes the spiritual with the material in a manner that makes life agreeable, and thus keeps clear of the breakers that so many traveling men are subjected to. His home is in Dayton, O., where he ministers to a regularly organized society when in the vicinity.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—The church bells of a European city were once heard on a desert several thousand miles away. Was this clairaudience or physical hearing?—Musician.

Answer.—It may have been either. But the likelihood is that it was an effect of physical hearing, and that the sound was material. Sound travels in curved waves, running out to a point where they cease or die out. But in so doing they are attracted to air currents, which are most passive or negative—sound being positive as a material entity—though some sounds never reach beyond their local or immediate environment. Sharp or penetrative sounds have a higher vibration and travel faster and farther. Dull or hollow sounds are weak in vibratory force and do not cut into the ether as sharp ones do; thus are soon lost. The former, however, may be drowned by enveloping sounds, but not destroyed. They go on undisturbed, and repeat themselves wherever conditions permit; or, at last, are heard in passing over or through the ether where it meets with the least resistance. Thus the sharp sound of a bell may be heard on a desert where all nature is hushed, and where perfect passivity reigns, though the bell may be thousand of miles away. The desert attracts the travelling sound of the bell which has not yet reached its focus or termination point, and permits it to be heard as a singing vibration, though a person several miles to the right or left may not hear it, as it is not travelling in that direction. In its start a sound may form a spiral wave of many miles in diameter, and be heard from an equal distance from its starting point; but from a great globe it sends out a spiral (like the toy known as the serpent's egg) which seeks the most negative point in the surrounding atmosphere and continues its journey till run out to a point too small to have any further sounding effect on the material atmosphere. A desert is thus a natural haunt for travelling sounds, though all do not reach there. Nor do all travel in that direction. In rising a sound may strike a passive air current which is to the open sea, the poles, or elsewhere, and may never be heard again because attracted upward instead of downward, or where no human ear happens to be listening. Much also depends on local conditions to attract it downward or make it heard. A counterpart of its own vibration (even if dumb) as may be created by a hollow in the atmosphere between air currents, a forest glen, two valleys, the peculiar build of a city or a corner therein, affords conditions for a reproduction or an echo of itself in passing over or within near reach. Thus a sound that has penetrative properties or belongs to the solid kind may be heard anywhere else besides the desert.—In the quiet mountain retreat, on the sea, in a deep valley or between high hills, and bells are the most likely to be heard at great distances because of their solidity and sharp force of penetration. Now harmony of sound also comes in for a share of this philosophy: and harmony depends on sweetness or vice versa. The greater the harmony or sweetness the higher the vibratory force even if not as loud as certain other sounds;

and harmony is synonymous with love or law—spirit or soul. The nearer a material entity can be brought into accord with this, the more powerful or potent it becomes. The greater the harmony of a set of bells, therefore, the sweeter they resound through the air current and the longer they live—some never dying, but go on forever in the higher world. But such have to be made immortal by the player, and which infusion of the immortal principal is love. Such we may hear clairaudiently.

Question.—Should man resist the pleasures of this life to inherit future happiness?—Thinker.

Answer.—Not necessarily; except he is too weak to resist the control these pleasures have over his will and reason when once in touch with their alluring sweetness. He, who indulges rationally and within circumscribed limits need not deprive himself. The pleasures of earth-life belong part and parcel to the economy of nature. Without them many would starve for the want of them, just as the school boy, after a long session, craves for a romp in the open field. Of course, pleasures too, limit themselves to the mental or intellectual development of the individual, and may be overindulged in one sphere as well as another; but what would be considered a big frolic in a sphere of sensitives or mediums, would be considered a very weak and insipid affair among those whose constitution is of the harder, and coarser fabric of nature. Every man must know his limit, and where pleasures begin to leave a bad effect on the body, the limit for that individual has been reached. Beyond that is danger—both to health and future happiness, for all that which hurts the physical body taints the spiritual body, and the soul that finds itself in a discordant or deformed spiritual body in the future will feel just as unhappy, discontent, and uncomfortable as one possessing a sickly, weak, or leprous body in earth life. Resist not pleasure or enjoyment when the heart craves for it, but neither seek it when otherwise content or engaged in that which is useful. Try to make your duties a pleasure, then you need no others. Every preparation to enjoy the eternal life, will not want to mar these prospects by the insipid enjoyments that most of earth's offerings are—compared to the joy that a soul inherits with a clean spiritual body.

Question.—Can one who is in the hands of inspirational spirits be inspired, if the mind is burdened with material cares to an alarming degree?—Investigator.

Answer.—Hardly, except to give it in spasmodic efforts in moments of passivity, and as warnings or guiding impressions to lighten these burdens. Conditions are unfavorable, so to speak. Mental mediums need conditions for their phenomena as well as physical mediums, for inspiration is as phenomenal as materialization.

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GOOD IN ALL.

By Belle Bush.

Some minds are like streams flowing on to the sea,
Through fields where the sunshine lies placid and free—
Where the clover, wind-wafted, coquets with the bee.

Some are like mountain rills, dashing along
Over rocks and through valleys with laughter and song,
But checked, they plunge on down abysses of wrong.

But some, like great rivers, too closely confined,
Fret the rocks that oppose them, and silently find—
Or make in their progress grand canons of mind.

Deep, dark and mysterious, wild gorges of gloom
They may seem, and yet in them sweet wild flowers may bloom,
And gems and pure gold in their caverns find room.

No depths of man's nature are barren of good—
Over desolate rocks swept the winds and the flood,
And the forests arose that for ages have stood.

Over all their fair tresses the Summer had care,
Her soft breezes fanned them, and birds of the air
Made nests in their branches and warbled love's prayer.

So over men's hearts let the sweet waters flow,
And the rocks shall be melted now hardening below,
And the vine and the roses will cling there and grow.

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CHARMS USED IN VARIOUS NATIONS.

Welsh mothers put a pair of tongs or a knife in the cradle to insure the safety of their children. The knife is also used for the same purpose in some parts of England.

Among Vosges peasants children born at the new moon are supposed to have tongues better than others, while those born at the last quarter have better reasoning powers. A daughter born during the waxing moon is always precocious.

At the birth of a child in lower Brittany the neighboring women take it in charge, wash it, crack its joints and rub its head with oil to solder the cranium bones. It is then wrapped in a light bundle and its lips are annointed with brandy to make it a full Breton.

The Grecian mother before putting her child in the cradle turns three times round before the fire while singing her favorite song to ward off evil spirits.

The Turkish mother loads her child with amulets as soon as it is born, and a small bit of mud, steeped in hot water prepared by previous charms, is stuck on its forehead.

In Spain the infant's face is swept with a pine bough to bring good luck.

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